THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE TWO MOTHERS.

BY MARGARET M'NARY.

'Tis hard to make the stricken heart believe,
In its stern hour of chastisement and pain,
That others e'er such scathing did receive,
And meekly bowed, unwilling to complain;
But Job-like, blessed most when called to grieve,
Till soul o'ermaster'd flesh, and hope sprang fresh again.

I knew a matron once; in early prime
Of womanhood was she and fair, and gold
Had brought her luxuries from every clime,
And parents bless'd, and brothers, sisters told
Their kindest words; and, what is rare in time,
The *youth first, solely loved did she her lord behold.*
Yet comfortless mid comforters she moved,
And tears were in her eyes from eve till morn,
And words of sooth were shunn'd, nay even reproved,
As if it merit were to be forlorn;
And such enormous wo it well behooved
For her to feel, who wept her first, and only born.

And lord and parent sorrowed much, that she,
While earth was all so beautiful, should sackcloth wear,
And many a change was sought, in hope to free
A being so beloved from such despair:
But still 't was theirs, with pain of heart to see
Her grief grow strong with time, and baffle all their care.

'T was morn, and happy birds and smiling flowers,
In silence and in song, were blent in praise,
When first she rode, to wear away the hours
Of one of June's serene and lovely days;
And murmuring still, she roll'd along, till showers,
Dark showers, began to pour and lightnings fierce to blaze.
A shelter gain'd, too mean, increased her plaint,
(Ah, when had poverty a friend or charm!)
Yet gazing on her host without restraint,
She felt a power her prejudice disarm,
And somewhile held aloof did yearn in truth to paint
Her woes to one from whom she shrank as mortal harm.
Nor vainly; for the dame with accents meek,
And words of sympathy her guest beguiled,
While tears afresh were poured, as she did speak
Of all her tenderness and love for her lost child;
And of her long and fruitless wail, that death should wreak
On one who in his grasp so innocently smiled.
Then modestly the dame began her quest
Thus, "Prithee, friend, have you not gold? ay more
To purchase." "What!" replied her stricken guest,
"*Can gold or gems my boy to me restore?*
Would Heaven they might! a beggar's lot were bless'd;
Toil, slavery bliss, if he might smile when day was o'er."
"True," said the dame, "a mother's holy love
Gold never balanced yet. Yet hear, I pray,
Thou hast a mother whose fond heart doth move,
With love unchanged, as in thy childhood's day;
And oft a husband's tenderness did prove,
Long ere maternal love to thy fond heart found way.
And owest thou nought to these?" "Spare, woman! cease
To probe a wounded heart, to blame, and learn
A mother's feelings first; who, reft of peace,
Hope, joy, and aim, for life no more can yearn.
Nor think despair, the wretch, his victim will release,
Whose eye has seen hope's choicest fruit to ashes turn,
And say hath mother suffer'd more?" "Oh, yes;
List patiently, and I'll a tale unfold,
Of one who once had store of earthly bliss,
With parents, husband, children, brothers, gold,
And hope, and happiness girt around. The smile, the kiss,
Of pure affection e'er her balmy moments told,
Until at length she saw those parents die;
And mourned them sore,—then loss by land and sea
Forced her fond husband forth, again to try
His fortunes on the deep, in hope that he
Might them retrieve; and deep and bitter was the sigh
She breathed for his return, which never more might be!
Her brothers too were on a distant shore,
And friends were few, when little William died,
Her eldest born; how sad a thing and sore
Was it for her to lay him by the side
Of her dead parents' grave, and feel that never more
His sweet and sunny smile her sorrows would divide.
And Mary followed soon, and none beside
Young Hugh was left to sooth or claim her care,
At once her hope, her sorrow, and her pride,
The burden of her lengthen'd bitter prayer.
Who heard her counsels but to mock them and deride
The love that scarce in his behalf her life would spare.

And years she linger'd thus, yet hoping still—
Long years of penury and toil they were,—
Till crime, dark, horrible, had wrought its fill,
And hope congeal'd in passionless despair;
But loving yet, the bar she stood beside, until
She heard the dread death sentence echo there!"
"And did she live?" the eager listener cried.
"Yes, lived, and lives to bless God's holy name,
That he who sinned thus repentant died,
And dared, like dying thief, like prayers to frame."
"And where, I pray? Would she were dwelling by my side!"
"It thus *may be*, for thou art talking with the same."
The cure was thus effected, never more
Did she Omniscient Providence arraign;
But when upon her heart the past weighed sore,
She prayed that Heaven in love might her restrain
From sinful wailing—*and that prayer was heard;* for o'er,
Soon o'er her brow peace, hope spread out their smiles again.

Try.—"Let a man sit down at the foot of a great mountain,' says Dr. Johnson, "to contemplate its greatness, and he will be the ready to say, I can never go over it, attempt is futile. Yet on a second thought, he concludes the task can be performed, not by one mighty leap, but by successive steps, and by the simple process of putting one foot before the other."

Again: "The chief art," says Locke, "is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated; the most lofty fabrics are formed by the accumulation of simple propositions." Drops of water constitute an ocean; sands make a mountain, and the rocks are not worn away by a sudden force, but by continual droppings.

It is for want of meekness, that there are in the church so many pulpit and paper quarrels, such strifes of works, and perverse disputings.

Matthew Henry.

THE HINDRANCES TO MINISTERIAL SUCCESS.

An Address delivered at the Commencement in the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. Peter's Church, New-York, on Friday, June 28, 1839. By the Right Rev. Samuel A. M'Coskry, D. D., Bishop of the Protestant Episcopal Church in Michigan. New York: Swords, Stanford & Co.

[The author of the following remarks thinks it but justice to himself to say, that only a few hours were allowed him in their preparation. Owing to circumstances which need not be mentioned, he has not re-written them; but gives them as they were delivered, with only a few verbal alterations.]

My dear Friends,—It has been made my duty to offer you a few remarks, prior to the severance of the tie which has connected you with the institution whose interests are so dear to us all. I would gladly have given this task into other hands, as circumstances have prevented me from so arranging them as to do justice to myself, and prove most profitable to you. I have only been able to make use of the intervals allowed me from the continued duties connected with my visit to this city. But my remarks are offered to you, such as they are, and with this consolation, that they have in view your best interests, and the promotion of the glory of God. I know that those of you who are about to leave the institution with which you have been connected, look upon this period of your lives as full of deep interest, and as connected with fearful responsibilities. It is truly so. I know of no situation in which any one can be placed that is so exciting, and so full of anxious solicitude, as the one you now occupy. You are soon to receive a commission to enter upon a work which calls for qualifications that are calculated to make the most highly gifted, as to mental attainments, and the most deeply imbued with the spirit of our adorable Redeemer, feel their entire unfitness, and their inability to meet their demands. If there were not high and holy motives prompting to the performance of the duties which this work demands, and an entire reliance upon the promise of assistance from God himself, we would at once tell you that it would be vain for you to accept this commission; its duties you could never perform; its responsibilities you could never meet. I therefore take it for granted that your hopes of success rest upon the reception of that assistance which is so freely promised; which can make the weak strong, the timid bold, the wavering decided, and the humblest instruments the means of accomplishing the will of God. That you desire most ardently to be successful in winning souls to Christ, we believe; that you are anxiously waiting for the command to go forward we also believe. But that you may be disappointed, and have cause for sorrow, that so few have been brought to Christ through your means, is, to say the least, possible. For it is a lamentable fact that few, very few, of those who have been commissioned as ambassadors of Christ, have been successful in bringing sinners to the knowledge of the truth as it is in Jesus. Take up the records of the different churches that are yearly presented, and how small the number reported as having come out from the world, and become the followers of our blessed Lord. Now, the fault must rest somewhere. We cannot, we dare not, charge God with withholding his aid—that is freely proffered. We cannot call in question the fitness of the means which he has prescribed—this would be to doubt his wisdom, and impeach his professed solicitude for the happiness of the creatures of his hands. The truth cannot be disguised; we must admit that it is want of faithfulness in those who have professed "to be inwardly moved by the Holy Ghost" to undertake this work, and who have solemnly sworn to be faithful unto death. I trust, therefore, it will not be out of place to present before you some of those causes which have prevented the Gospel of Christ from having its due influence upon the hearts and lives of men.

The first I would notice is the want of faithfulness in presenting before men their true condition as lost, ruined, miserable, wretched sinners. The picture which the word of God exhibits is by no means flattering to human nature. It represents them as "dead in trespasses and sins," as "working out all uncleanness with greediness;" and the homilies of the Church but echo this language, "that they are altogether spotted and defiled," "that there is not a spark of goodness in them." We also find that the liturgy is in accordance with it, "that there is no health in them," and addresses all, without any distinction, as "miserable sinners." Now, we believe, that many fail of success in not holding up before men, without any fear, this their condition. They are often told that there is some goodness in them, which needs but to be cultivated in order to fit them for the reception of the favor of God; that they are only to be diligent in the use of the means which the word of God prescribes, and they can look with confidence to the rich promise of his love. Hence it is that you hear sinners addressed as if they were Christians, because, forsooth, they have been baptized, and are found sitting with the people of God; when every malignant passion is rampant within, and their hearts untouched by the renewing and sanctifying influences of the Spirit of God. Thus a degree of self-complacency is produced, and the sinner, instead of going to the cross of Jesus as a broken-hearted penitent, contents himself with a general belief in the atonement which he has made, and relies upon his outward reformation and reception of the sacrament for acceptance with God, rather than upon the merits of a crucified Redeemer. The great effort of the ministers of Christ should be to convince of sin; to place before men their true condition in the sight of God. This, we are told, is the first office of the Spirit of God; and unless they follow this method, and bring all their energies to bear upon this great and important point, they will inevitably fail of success. Many have failed, and they are now doing nothing, comparatively speaking, "in bringing sinners from darkness to light, and from the power of Satan unto God." It is thought and believed, that there is one Gospel for the learned, and another for the unlearned; one for the rich and the great ones of this earth, and another for the poor and the unfortunate. The time is come when men will not bear the Gospel of Christ, and are saying, "Prophesy unto us smooth things;" and unfortunately the minister of Christ, catching the spirit of the age, oftentimes keeps back the truth, which has been, and ever will be, offensive to men. A proper reserve is now to be practised, and men are not now to receive those truths which made a Felix tremble, and a cruel jailor exclaim, "What must I do to be saved?" The language of Scripture is too harsh for delicate ears: it must be softened and rendered less offensive; and the consequence has been, that instead of hearing of large accessions to the fold of Christ, and the Church becoming the joy of the whole earth for the purity of her members, and the comfort which she dispenses to her children, she has nearly passed into the hands of the world; and the day, we fear, is rapidly coming for the chastisement of the Lord, to bring her back to her allegiance to her great Head. To prove that this is not an extravagant picture, I have only to direct your attention to the situation of the ministry in our Church at the present moment. How few of us are enduring the contradiction of sinners; how few of us are opposed because we have declared unto men their true condition: that they are obnoxious to the wrath of God, rebels against his government, and despisers of the riches of his grace, and are rapidly preparing for the anguish of the second death. We would suffer, we must suffer, if we do our duty. We are not to make difficulties, or court opposition, we are to preach the truth in love; but if we do preach the truth, if we tear from men the veil which conceals their deformity, and open to them the deep depravity of their nature, we cannot expect to escape their hatred, or to be free from their reproach. For I can see nothing which makes the situation of the ministers of Christ now in any way different from what it was in the early days of the Church. It was then a situation filled with trials, and despised of men. To be a minister of Christ then was to be held up as the object of derision and scorn. Yea, such were the trials, as to induce St. Paul to declare, "that he thought that God had set forth the apostles last, as it were appointed unto death, for they were made a spectacle unto the world, and to angels and to men. Even unto this present hour," he says, "we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, and are the off-scouring of all things unto this day." Now the very same truths are to be proclaimed by the ministers of Christ at the present day as were made known by the apostles, and which brought down upon them the odium and reproach of men. They did not dare to soften the truth, or so shape its requirements as to meet the circumstances of their hearers, as not to give offence, and thus keep down the arm of persecution; on the contrary, they seized every occasion, even when bonds and imprisonment awaited them, to make known unto men their lost and ruined condition, and that there was no way of escape from the wrath of God, but by and through Him whom they had cruelly put to death. St. Paul stands before us as a monument of faithfulness and perseverance, and of high and noble courage in making known the truth, under all circumstances. He feared not to tell a guilty governor, who had his life in his hands, that he was a wretched sinner in the sight of God; that he had trampled upon the rights of his fellow-creatures, as well as violated the laws of the moral Governor of the universe. And such, my friends, must be the spirit of every ambassador of Christ now. He must not fear the face of man. He must not keep back the truth, even if his life be the forfeit. The truth is more demanded now than it was in the days of the apostles. Men are more daring in their opposition to God, vice is on the increase, and millions are continually going down to an eternal death.

We hear much about returning to primitive practices at the present day, but we fear it is only in reference to those things which may give a greater eclat to our ecclesiastical organization, and render us more conspicuous among men. We want to see a return to primitive fearlessness, and primitive faithfulness in making known the condition of a guilty world. We want to see a return to that self-denial, that persevering energy, that contempt of the applause of men, that unshaken confidence in the promises of God, which characterized the first preachers of the Gospel of our blessed Lord. If you desire to be successful you must imitate their example; you must catch the spirit which fired them to the performance of duties which now appear almost beyond the power of man to perform, but which must, which can, which ought to be performed by every minister of Christ, because that very assistance is vouchsafed now which was given to them, and which enabled them to lay down their lives for the sake of Him who had redeemed them with his own precious blood. Be faithful, then, I beseech you, in this part of your duty. Be not afraid to tell them their true condition in the sight of God. If you are called to preach before kings or governors, or the most favored of the world's votaries, tell them what God has declared in reference to their condition. Bring all your efforts to bear upon this first, this great point, to convince men of sin. On your success in this particular depends your whole success in bringing sinners to Christ.

Another cause of failure is the want of a clear exhibition of the leading doctrine of the Gospel, viz. justification by faith. Of course I cannot on the present occasion present before you a full view of this great subject. That there are conflicting opinions in reference to it all must acknowledge, who are in the least degree conversant with the passing events of the day. There are, however, no conflicting statements in the word of God. And I think there would be little difference of opinion on this subject, if we could divest ourselves of all predilections for favorite systems, and the opinions of men, and rely simply on the word of God. The whole doctrine is contained in the answer of St. Paul to the jailor at Philippi, "Believe on the Lord Jesus Christ and thou shalt be saved." This is sufficient to give us a clear view of the subject. It at once tells us that it is not by any righteousness that we have, or can have, that we are to be justified before God, but that it is by the righteousness of another, even Jesus Christ, to which we must look for acceptance with God; that it is a simple act on the part of God, by which he declares that we are freely, fully, perfectly acquitted of all charge against us on account of the merits of his dear Son; those merits having been made ours by an act of faith; this act having no merit, but as freely and fully the gift of God, as the pardon and benefits received. Here there is no difficulty. The awakened sinner at once perceives that this is what he desires. He feels that there is nothing in him which can merit the forgiveness of God, that he must have some one who has merit enough, and dignity enough, to stand between him and an offended God. To Christ, therefore, he looks, as he is commanded, with an eye of faith, and at once his burden is removed, and he experiences that peace which the world cannot give, and which passeth all understanding. But how often is the philosophy of man mixed up with this subject! To such an extent that the poor sinner who has been roused to the consideration of his soul's salvation by the Spirit of God accompanying the preached word, can now scarcely find out how he can be saved. He is often told to reform, cut off all evil habits, engage in the most scrupulous and faithful performance of duties, and having done all these things, then to trust to the mercy of God through Jesus Christ. But how contrary is this plan to that which God has made known for his salvation; and how contrary to that which the Church, echoing the word of God, has made known to those who are found looking to her for direction. She tells us in her thirteenth article, "That all works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ." And again, in her eleventh article, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." But it appears that the great desire is to escape from these formularies of our faith, or so interpret them as to suit the ever-changing opinions of men. The plan of the Gospel which they set forth is too simple, and brings too little glory to men; they do not fall in with the pride of the human heart, and effectually cut off all ground for boasting before God. Hence they must be modified to suit the restless and innovating spirit of the age, and the Church must now be torn loose from these strongholds, to be drifted with every current, and driven and tossed with every breeze. But what is the result? Men have succeeded in some degree in mystifying this great doctrine, and how few are led to the cross of Jesus Christ! It is indeed a melancholy scene that is represented when we look over the Church of God. Take up our congregations one by one, and count the number of even the professed followers of Christ, and what a fearfully small proportion do they bear to the number of those who are "lovers of pleasure more than lovers of God." This I consider to be the result of the philosophizing spirit of the day, which has almost concealed this great doctrine of the Gospel, and bound sinners fast who were almost ready to break away from the bondage of sin. For, my friends, there is nothing that will excite a just and well-founded hope in the bosom of the sinner, awakened to a sense of his sinfulness, but pointing him at once to the Lamb of God that taketh away the sins of the world. It is in the cross alone that he can see the guilt, as well as be assured of the pardon of sin,—and if this be not presented as a relief against the accusations of conscience, and the denunciations of a violated law, to be received at once and not by degrees, he feels that his case is not met, that the remedy is not suited to the disease. If you wish then to be successful ministers of Christ, hold up this doctrine before men in all its simplicity, and as their only hope; tell them that this righteousness can be theirs by a simple act of faith, which God has promised to bestow, and that having this, the inheritance which is incorruptible, undefiled, and that fadeth not away is theirs, and that for ever; direct them to adopt the language of the Church, as containing the ground of all their hopes of acceptance with God, "By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost, good Lord, deliver us." Here the sinner has something on which to rest his hopes; he can plead the obedience of Christ even unto death as the ground of his pardon and justification before God; and having this, he has new motives to quicken him in the pursuit of things eternal, and the high security of the promise of God that his labor shall not be in vain; he now performs good works, not that he *may* be accepted of God, but because he *is* accepted; and so long as this idea is cherished as based upon his union with Christ, he has before him the highest motives to prompt him to renewed faithfulness, to untiring exertion in making his calling and election sure. He feels "that these works cannot put away his sins, and endure the severity of God's judgment, but being the fruits of faith, and following after his justification, they are pleasing and acceptable to God in Christ." (See article 12th.)

This is the doctrine which our beloved Church tells us to teach, and this is the great leading doctrine which she brought out from the corruptions of Papacy, and which she now holds up as the brightest gem of the Reformation.

Another cause of the want of ministerial success is to be found in the prevailing disposition to hold up to an unwarrantable degree the externals of the Church. That these are to be exhibited at proper times and on proper occasions, none can doubt. The distinctive principles of the Church ought to be fearlessly and faithfully presented. And in doing this they ought to be placed where the Saviour has placed them, without the least compromise. There is nothing to be gained, even if it could be done in consistence with our duty to the Church, by a timid and time-serving policy in regard to these things. In addition to this, those who differ from us will respect us far more by being candid and honest, than by attempting to conciliate by a sacrifice of principle. We ought to take high ground on this subject, and preach the truth in love. But this is only a small part of the duty of the minister of Christ. If he confine his attention to what are called the externals of the Church, he may make enlightened Churchmen, but he will make few Christians. Men may be able to explain a rubric, and expound the canons, and tell all the festivals and fasts, and be able to trace the apostolic succession, and still be "in the gall of bitterness, and in the bonds of iniquity." Now, we believe that there has been too much time given to these things, to the neglect of those which can alone make wise unto salvation. We have succeeded in extending the knowledge of the Church and her peculiarities, from the highest to the lowest among us, and I thank God for it; but have we succeeded in any fair proportion in bringing sinners to the knowledge of the truth as it is in Christ? We must acknowledge we have not. Besides all this, hundreds have been driven from our communion to seek for spiritual nourishment in other folds, because they could only learn the principles of the Church—I mean as it regards her external organization—instead of receiving the first lesson how they were to be saved; and others also who had been led to Christ, but were not built up in their most holy faith. The Gospel being received, it is an easy matter to throw around them those safeguards which the Church has provided; and if it had been done as it should have been done, we should not now be called to lament that the Church has almost sunk to ruin in places where once hundreds thronged to her gates with thanksgiving, and entered into her courts with praise. I desire then to caution you in reference to this subject, for I well know the desire which we all feel to extend the borders of our beloved Church, and none feel more than those who have just commenced to tell of her excellences, and make known through her the riches of redeeming love. Your first aim should be to save the soul; to bring all the motives which the Gospel furnishes to bear upon this point. This should be the all-absorbing desire of your heart; and in doing this it is an easy thing to exhibit the Church and her peculiarities, that they may tend to strengthen your efforts and secure the desired result, rather than turn away the sinner inquiring the way to be saved. I feel confident that a neglect of this has thrown coldness and formality over many churches in the land; and more than all, has, I fear, destroyed many souls.

The last point I would very briefly notice as preventing ministerial success, is the want of a due appreciation of ministerial responsibilities. I will not enter upon the nature of this office, and the duties and responsibilities which it involves. That the latter are not duly appreciated is, unfortunately, oftentimes too true. There are many who solemnly assume this office, and declare that they will be instant in season and out of season in discharging its duties, who yet have a far greater regard to the comforts that may be found in connection with it, than for trials, and cares, and anxieties, which are almost inseparably connected with its faithful performance. To prove this we have only to look at the small number who are actively and laboriously employed in preaching the Gospel. In addition to this, how few are willing to go and forsake father, mother, brother, sister, and friends for the sake of Christ and his cause. The great anxiety with many is, and indeed I may say that it is often a matter of calculation, where shall we be most pleasantly situated, so that we may escape the self-denials, and the many hardships incident to a discharge of ministerial duty in the outposts of our land. Our reports from the missionary committees of the Church tell a melancholy tale. But one application has been received during the past year from any clergyman among us expressive of a desire to go among the heathen and preach the Gospel of peace. And the number is small, very small, of those who have been found ready to go to the destitute portions of our country and gather the rich harvest that is fully ripe. Our missionary bishop has been obliged, again and again, to leave his extensive field of labor, and come and beg and entreat those who are numbered among the ministers of Christ, and unemployed, to go and hold up his hands; but alas! alas! his petitions have often been in vain, and but few have been found willing to share his toils and bear his burdens.

Now, we are persuaded better things of you, though we thus speak. We trust you will be found ready and willing to go wherever sinners are perishing for lack of the bread of life; that no calculation of worldly comfort will be made, but with a cheerful heart and steady mind you will give yourselves up to the work of the ministry. God grant that you may be fitted for its duties, and be made wise to win souls, and be saved from the awful, ruinous condition of the faithless minister of Jesus Christ.

From Le Bas' Life of Cranmer.

THE ARTICLES NOT PREDESTINARIAN.

It is well known that this formulary is frequently and confidently appealed to, at the present day, by persons who fancy that its compilers discovered a system of qualified fatalism in the scheme of Christian redemption; and, by such persons, the great body of the clergy of the Church of England are sometimes challenged to look into the articles they have subscribed, and there to read themselves convicted of apostacy from the faith of the *Reformers*. It forms no part of our design to furnish a controversial reply to this misconception. It may, nevertheless, be expedient to present to the reader's attention certain prominent considerations, which may enable him to form a safe and competent judgment on the point.

In the first place, it is to be recollected that Archbishop Cranmer must, beyond all question, be regarded as the chief compiler of the articles of 1552: and nothing, I believe, would be more hopeless than the attempt to show that the doctrine of personal predestination, or any other opinion of the same kindred, ever, for an instant, darkened his creed. The spirit which animated his proceedings was principally Lutheran; and Melancthon was the representative of Lutheranism, to whom his thoughts were constantly directed. Now there is no one point in the history of the Reformation more indisputable than this, that Melancthon was the adversary of every thing resembling fatalism, whether philosophical or Christian. and that, when Calvin began to build up his scheme of predestination, the author of the Augsburgh Confession was deaf to all the applications by which the "Zeno of his day" (as he was then frequently termed) endeavored to win him over to something like conformity with his notions. It is true that Melancthon (as well as Luther) in the outset of his inquiries, got himself entangled in what he afterward called sometimes the *Stoical* and sometimes the *Manichean* perversions. But it is also undeniable that he very speedily extricated himself from the labyrinth, and intimated his deliverance to the world by expunging the ungracious doctrines from his *Loci Theologici* so early as the year 1535. Luther, indeed, made no formal retractation of any opinion: he was without leisure, or without patience, for a revisal of his writings. But in his last work of importance he laments that, after his death, his writings would probably fortify multitudes in their errors and "*delirations;*" and he therefore adds a solemn warning, that we are not to inquire concerning the *predestination* of a hidden God, but purely to acquiesce in the things which are revealed by our vocation and the ministry of the word.

CRANMER NOT A PREDESTINARIAN.

Such were the models which Cranmer had perpetually before his eyes: and there can be no reasonable doubt that his own personal views respecting these questions were, throughout, substantially in harmony with theirs. That he had no esteem for doctrines savoring of fatalism may be collected from a letter of his to Cromwell, in which he mentions a turbulent and fanatical priest, who, in spite of all that *his own chaplains* could do with him in the way of reasoning, was immoveably persuaded that, like Esau, he was created unto damnation, and was with great difficulty prevented from putting an end to his suspense by self-destruction. The same thing may further be concluded from his selection of the Paraphrase of Erasmus as a book of popular instruction; for Erasmus was the rational champion of the freedom of the human will, and the adversary of all extravagance, whether in the shape of superstition or fanaticism. It is rendered next to certain by the general tenor of his own writings, in which he appears as the decided advocate of universal redemption, and an election, through baptism, to the privileges of the Christian covenant; doctrines conspicuous in the liturgical offices of our Church, but at mortal variance with the whole theory of Calvin.

It must further be considered, that to claim the articles of 1552 as monuments of a *Calvinistic* faith is, in truth, little better than a downright anachronism. It was not until late in the year 1551 that Calvin began to be renowned as the great champion of the pedestinarian doctrine. That he maintained this doctrine before that period is, indeed, unquestionable; but his notions had then brought him any thing but homage and reputation. On the contrary, they exposed him to invective, even within his own narrow sphere, as the abettor of a system which made God the author of sin. The attack upon him, in his church, by Jerome Bolsec, in 1551, was a signal for the formal commencement of the controversy subsequently known by the denomination of *Calvinistic:* and it is the boast of Theodore Beza (the disciple, and almost the worshipper, of Calvin,) that, in consequence of these debates, the questions relative to the free-will of man, and the decrees of God, were illustrated with a distinctness *utterly unknown to the ancient Christian writers.* Combine with these circumstances the fact, that the compilation of our articles was completed early in 1552, and the absurdity of ascribing to them a Calvinistic origin will be irresistibly obvious. The fame of the mighty master himself was, at that time, but just above the horizon. The way to his future supremacy was, for the most part, still to be won. So that the world, as yet, was scarcely in full possession of the secret which, according to the confession of Beza, had well-nigh escaped the sagacity of the primitive doctors of the Church.

It is another important consideration, that, if the articles were dictated by a reverential regard for the sentiments either of Calvin or Augustine, the framers of them must have made up their minds to pour contempt on their own liturgy. A collection of offices like ours, followed up by a decidedly predestinarian confession, would have been a perfect monster. No one who has ever studied the character of Archbishop Cranmer can believe that he would have lent his name to a combination so extravagant. Nothing can be more unlike the cautious and wary temper of his proceedings than a sudden leap, from the ground on which he had labored for the preparation of our liturgy, into the dark abyss of Calvinistic fatalism.—His mantle fell, at length, upon a Protestant successor, animated by a spirit similar to his own. Early in the reign of Elizabeth the articles were revised under the superintendence of Archbishop Parker; but even then no infusion of Calvinism was admitted. The source of the corrections was, manifestly, the confession of Wirtemberg (a compendium of the Lutheran confession of Augsburgh,) drawn up in 1551 for the purpose of being exhibited to the Council of Trent, and not impressed with a single lineament of Calvinism. In the course of time, however, men of a different spirit succeeded. The Calvinistic fever became, for a while, almost epidemic; and towards the end of Elizabeth's reign certain of our leading divines, with our *truly* Catholic liturgy before their eyes, labored to perfect our articles by an ample introduction of the Genevan doctrine. A subsequent testimony to the liberal spirit of this confession was borne, at a later period, by the Westminster divines, whose first attempt at remodelling the church was a review of the articles, and this, too, with the avowed design of making them "more determinate in favor of Calvinism;" a design which was still cherished by the same party at the celebrated Savoy Conference, after the Restoration. If, then, Archbishop Cranmer and his coadjutors intended to give a Calvinistic complexion to their performance, they must have wrought in that behalf like very timid or unskilful artists. The whole Anglican Reformation never found much favor in the eyes of the Genevan school, even at the period of its completion; and it appears that, subsequently to that period, the same school has been repeatedly at work to bring that Reformation to a more worthy conformity with their own model of exclusion.

THE ARTICLES FRAMED CHIEFLY WITH A VIEW TO THE CONTEST BETWEEN THE ROMISH AND PROTESTANT OPINIONS.

The truth of the matter is, that the English reformers framed their articles, not as a wall of partition between Protestant and Protestant, but as a bulwark against the perversions with which the scholastic theology had disfigured the simplicity of the Gospel. So far as they had

an eye to the disputes which were beginning to distract the Protestant world, comprehension, and not exclusion, was, manifestly their purpose. *Mitigation of controversies* was the grand object which Melancthon had constantly upon his lips, and in his heart: and, in precisely the same spirit, our original articles, as their title professes, were framed "for the *avoiding of controversy* in opinions, and the establishment of a *godly concord* in certain matters of religion." And it cannot be denied that, upon the whole, the success of the project was answerable to its liberal design; for, in spite of the discordant speculations which agitated the Church and kingdom in the time of James I., that monarch felt himself in a condition to affirm, in the declaration prefixed by him to the articles, that "all clergymen within his realm had always most willingly subscribed them." The only key, therefore, which can readily unlock the true sense of the articles is a knowledge,—not of the opinions which afterward rent the great Protestant community into fragments,—but of the papal doctrines against which the main struggle of the reformers had been carried on from the very first. The schoolmen, for instance, held that original sin was little more than a corporeal or physical infection; that it introduced into the human system a *fomes peccati*,—a fuel of mischief and of vice,—which might, or might not, be kindled by the action of the will. The Lutherans, on the contrary, contended for a corruption or deterioration, in one sense *total*,—inasmuch as it extends to the whole nature of man. They left, however, undefined, the precise *degree of intensity* in which his nature is affected by that depravation; but, assuredly, they did not hold it to be such as to obliterate our moral faculties, or to render a miracle of divine grace necessary for our restoration even to the privileges and capacities of responsible agency. The scholastic divinity taught that the moral powers of man might be so *meritoriously* exerted as to win for him, by what they called *congruity*, the aids of the Holy Spirit, and that, by this assistance, he might rise to the *dignity* of deserving the rewards of Heaven. The reformers maintained, in opposition to this pernicious theory, that, from first to last, the merits of his Redeemer form the only resources of a Christian's hope. The predestination of the scholastic was, the everlasting purpose of God to confer grace and glory on such *individuals* as shall deserve the first by *congruity*, and the latter by *condignity*. As viewed by the Lutherans, the decree of the Almighty was, to elect, or call,—not of particular communities, but generally *out of the human race*,—an aggregate body or Church, the members of which were to be indebted for their acceptance with him, not to their own personal qualities or doings, but to his free and undeserved mercy. But it was, further, their persuasion that, without the due exertion of those moral faculties which the fall has left us, it will be impossible for us to make this calling and election sure. The contrast cannot be pursued further without plunging into a theological discussion which would be foreign to the purpose of the present work. The subject must, therefore, be dismissed with this one remark:—if any person could but sit down to the perusal of our articles in utter forgetfulness that Europe had ever been seriously agitated by the Calvinistic dispute, and with nothing in his mind but the controversy between reformed Churches and the Church of Rome, he would then clearly perceive that those articles were constructed, for the most part, on the Lutheran system, and principally as a rampart against the almost unchristian theology of the schools. On the other hand, he would find that the fortress was made ample enough to include within its pale a large variety of *Protestant* opinion relative to the secret and mysterious counsels of the Most High.

Ibid.

COMMUNICATIONS.

For the Churchman.

EXTENSION OF THE CHURCH.

The increase of the Church within the limits of the United States for the past few years, is a gratifying topic on which we dwell with pleasure. Rejoicing that many difficulties have been overcome, we are encouraged to persevere in the attempt to give our destitute brethren the benefits of her ministry and sacraments.

But when attention is directed to the growth of religious communities around, we cannot fail to perceive that they have increased with surprising rapidity. Their numbers may be told by thousands, while we are counted by hundreds. For this there must be reasons,—some of which, it is believed, have seldom been prominently placed before the world. The questions are yet often triumphantly put to Churchmen: "If your claims be well founded, why are they not admitted by the people? Why do they unite with other denominations, instead of joining your ranks?" An attempt to answer these queries may solve the enigma.

Singular as the statement may appear, there is little doubt that among us political opinions have more control over religious, than religious have over political. It is more usual to find our countrymen searching for a religion, guided by their political sentiments, than acting in matters of state from religious motives. The disproportionate progress of dissent and schism in this country is intelligible, when the subject is viewed in this manner; but if the merit of the case were alone considered, an anomaly would be presented.

Although Great Britain had been the home of the larger portion of our ancestors, yet the oppression which originated the revolutionary struggle so alienated the colonists, that affection was replaced by hatred, and the connection of the nations rudely severed. Uncompromising opposition to England and the English, was esteemed by the mass of the people a necessary and certain evidence of patriotism. The Church was denounced because of her connection with the state; and it was believed that the religion which flourished under a monarchy could not be adapted to the republic.—Throughout the country a very general prejudice against the Church of England was exhibited, and it is not surprising that it should exist, after the new government was established.

It was declared to be a self-evident truth, that all men are equal; and that among their natural and inalienable rights, is that of liberty. It was likewise proclaimed, that the only just foundation of government is the consent of the governed. From these data it was inferred that all government to those who have not consented to it, is usurpation, resistance to which is the right and duty of every man. The source of all authority, rule, and power, is the people, who are pronounced sovereign.

It is foreign to our purpose to question the truth of these postulates when limited to the conventional forms of society; yet it is certain that by their application to religious matters, they have become the fertile soil in which schism and heresy take root, and overshadow the land, in rank luxuriance. By confounding the social and political with the religious rights of man, and losing sight of the wide difference between secular and sacred duties, obligations, and privileges, the people imagined themselves released from all control, and fully at liberty to adopt such form of ecclesiastical government, and receive or reject such articles of faith, as, in their opinion, were best adapted to their new condition, and accordant to their wishes.

Sixty years have elapsed, and this doctrine is generally unquestioned. It is a topic on which the popular orator dilates, with a certainty of securing the approbation of his auditors. By religious liberty, we have come to understand the privilege of every citizen to exercise his private judgment in sacred matters, without control. The conclusion to which he may arrive is esteemed, so far as he is concerned, sufficiently correct; and if a hundred individuals hold as many conflicting opinions on any given topic, it is sagely and complacently remarked, that we are made to differ, and that in this discordance of religious sentiment the country finds a desirable security against that dreadful evil, the union of Church and State!

It were indeed a useless task to attempt the refutation of these errors, did religious topics receive a just degree of thoughtful attention. There is certainly a willingness on the part of many, to occupy their minds with thoughts on sacred subjects; but investigation is so superficial, that the specious plea of the casuist, not being detected, is allowed an equal influence with truth. Men are ready to believe whatever is accordant to their inclination—the wish being often the parent of their thoughts. From these causes, our countrymen are exposed to some errors in an eminent degree. The character of our political institutions, modifying the social compact, has a powerful control over individual opinions in religion. He who has been taught from the earliest dawn of intelligence, that all who rule, derive their just powers from the consent of the governed, hesitates to adopt opinions which conflict with this sentiment. When he is told of the authority by which the Church claims our attention and adherence, his mind recurs to the old notion of the divine right of kings, and judging the Church of God, and the institutions of mankind, by the same standard, he pronounces the authority unjustly assumed. Should he be desirous of enjoying the hopes and consolations of the Christian faith, if there be societies, founded on his cherished principle of independence, he unites with them. Some portions of our country have exhibited the spectacle of entire communities banded on this principle, and attempting to confer on one of their number authority to minister in the word and sacraments. The inconsistency of bestowing that which they never possessed, was seldom perceived—or if it were, was justified by the plea of necessity.

Another occasion of the comparative slowness of the spread of the Church, is, the constancy with which she has adhered to the standard of primitive days. It is obvious, that by this course, purity of faith and antiquity of custom have been secured, at the cost of popularity. Acting on the principle of becoming all things to all men, that their numbers might be increased, many of the schismatic communities have accommodated themselves to the times and manners. Almost any sacrifice is made at the requirement of the Spirit of the Age. In this way, by availing themselves of the modern *improvements* in religion, they have spread through the length and breadth of the land. The Church, on the contrary, asking for the old paths, has led her children therein; and if their numbers have not so rapidly increased, they have found the promised rest, and are exempt from the dissensions and troubles which distract the others. Were she to so far alter her course as to follow their example, her numerical strength would, for a time, be increased; but we hope the day is far distant, when the devices of man's ingenuity will be allowed to become her guide. Not to the unstable and discordant views which prevail in modern days, but to the faith and custom of the Church of God in those times of old, when the apostles and their successors taught as those having authority, should she look for an example to imitate. While her distinctive principles are maintained in their integrity, she will be less solicitous to win the applause of men, than to preserve in their ancient purity those sacred truths, of which she is the pillar and the ground.

But should she ever depart from this, and by ill-judged accommodation to the requirements of various sects, forsake a close adherence to what she believes the truth, although she may be commended by the world, yet upon her walls, the handwriting which proclaims her downfall will soon be traced. Let her children, then, hold fast the faith—the form of sound words—the custom of the people of God, and, if her progress be slow, it will at least be sure. In after-days, the sects which now flourish, will decay from a development of the germs of destruction which they contain.—Then the Church will be found an ark of safety, in which rest and peace await those who seek refuge within her pale.

"We love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

"Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

AMICUS ECCLESIÆ.

For the Churchman.

ITEM OF OLDEN TIMES.

Mr. Editor,—The present dilapidated appearance of Trinity Church very forcibly brings to my mind the ruins of the original building, which was erected on the same site, and which was destroyed by fire in the revolutionary war. Should you think the following brief notice of that venerable edifice, and its two first rectors, deserving of a place in the Churchman, it is at your service. Respectfully yours,

T. S.

New York, July 30, 1839.

Trinity Church, in the city of New York, was founded in the year 1696, in the reign of William the Third, while Mr. Fletcher was governor of the province, and divine service was first performed in it on the 6th of February, 1697, by the Rev. Mr. Vesey, rector of the parish, which office he retained until his death, which took place on the 11th of July, 1746, having occupied that station much to the satisfaction of his flock for half a century. At the death of the Rev. Dr. Vesey, the vestry elected the Rev. Mr. Barclay, the father of our late much respected and universally esteemed fellow-citizen, Colonel Thomas Barclay, and grandfather of Mr. Henry Barclay, now of Saugerties, and Messrs. Anthony and George Barclay, of this city, then a missionary from the Society for the Propagation of the Gospel in Foreign Parts to Albany and the Mohawk Indians, their rector. Dr. Barclay continued rector until his death in 1764, when the Rev. Dr. Auchmuty succeeded him. Dr. Auchmuty had been the assistant. The original church was a small square building. In the year 1735 an addition was made at the east end, and in the year 1737 it was augmented on the north and south sides to the noble size in which it appeared at the time of its destruction, on the 21st of September, 1776. In the summer of the year 1762 the steeple was struck by lightning, and set on fire just below the ball, but it was soon extinguished. The church was one hundred and forty-six feet long, including the tower and chancel, and seventy-two feet wide, and ornamented with a steeple one hundred and eighty feet high. By the burning of this temple a superior organ, a large and sweet-toned bell, and the records of the marriages and baptisms of the parish were destroyed.

The present edifice, which is now in the process of being taken down, was built by Mr. James Robinson, carpenter, and Messrs. John S. Moore and Solomon Smith, masons, from 1788 to 1790; and was consecrated by the Right Rev. Samuel Provost, D. D., bishop of the diocese and rector of the parish, on the 25th day of March, 1790. It is one hundred and four feet long and seventy-two feet wide. Much blame is to be attributed to those who had the superintendence of the building of this church, not only on account of the materials used in its construction being inadequate, and of an inferior quality, but also in the mechanical operations; for it is a very rare instance for a public building to go so completely to decay in so short a period as has the edifice now known by the appellation of *Good Old Mother Trinity*.

THE CHURCHMAN.

SATURDAY, AUGUST 10, 1839.

THE HINDRANCES TO MINISTERIAL SUCCESS.

An Address delivered at the Commencement in the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. Peter's Church, New-York, on Friday, June 28, 1839. By the Right Rev. SAMUEL A. McCOSKRY, D. D., Bishop of the Protestant Episcopal Church in Michigan. New York: Swords, Stanford & Co.

This address comes to us with very strong external claims to respect. It is the production of one of our bishops, to whom the faithful members of our communion look for matured words of counsel and of wisdom, and whom the inferior clergy are bound to revere as those set over them in the LORD, "to banish and drive away from the Church all erroneous and strange doctrine," whose "godly admonitions" they are bound to "follow with a glad mind and will," and to whose "godly judgments" they are bound to submit themselves by the most solemn vows that man can assume. It was delivered to a class of young men who had completed their preparatory studies in theology, and were about to enter on the duties of the Holy Ministry, and may therefore be presumed to be free from private conceits and polemical extravagances, to be worthy, in its general spirit and tenor, of the concurrence of the venerable fathers whom its author on such an occasion is supposed to represent, and to convey those healing waters of peace and truth which the Church has ever delighted to draw from the living fountain of GOD's most Holy Word. It is published, moreover, by order of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, and may therefore be presumed, not indeed to have the actual approbation of the highest authorities in the Church, but to be at least in a good measure worthy of the distinguished confidence which the Church reposes in her bishops, the publication of whose addresses on such occasions she sanctions by a standing rule.

Such considerations tend to stifle the voice of criticism. We open the Address in the spirit of affectionate reverence, ready to receive the teachings of GOD's chief ministers, forgetful of the shades of difference with which human infirmities are apt to obstruct the radiance of divine truth, and confident of being brought by it into "the goodly fellowship of the prophets," and of finding in it a means by which the Sanctifier of the faithful, in answer to their daily prayer, will vouchsafe "to save his people and to bless his heritage." And should aught unhappily occur to wound our sensibilities or to startle our judgments, we dissent with distrust and reluctance; we read again and again, seeking to repress every captious doubt, to take every expression in its most charitable construction, and to regard the whole if possible as in harmony with the voice of scriptural verity and catholic consent. But if this honest effort is defeated; if, after diligent inquiry and prayer for divine guidance, the painful conviction is fastened in the mind that the Address breathes a spirit uncongenial with the devotion of the Church, that it obtrudes upon us novelties which rest only on private or extraneous authority, and that the pulse of its author beats not in unison with the goodly fellowship in which his name is enrolled; then indeed is there a mournful recoil, and we sink back in very heaviness and bitterness of heart. We utter no word of anger or imprecation; but we intercede with tears of sorrow and prayers of faith for the man who has repaid the generous confidence of the Church by planting a sting in her bosom, whose rash hand has defaced the diadem of her glory, and whose light words have invited towards her the finger of reproach and derision.

We confess for our own part that we have little sympathy with the general tenor of Bishop McCoskry's Address. We do not approach it, however, as critic or as censor; such a course, considering the few hours allowed for its preparation, (may we ask whose fault is this? the Trustees'? Bishop McCoskry's? or the other bishops'?) were ungenerous; and considering the station of the author and the occasion on which he spoke, were indecorous. But as a grieved and injured minister of the Church that has honored Bishop McCoskry with the highest office in her gift, we utter, because we cannot repress, the feeling of sadness and humiliation. We seek not to cull out particular passages and obtrude them in painful prominence upon the attention of our readers; for we know too well the tone and stamina of their piety to doubt for a moment that they will say of the whole Address, as it stands on our first page, "This savors not of the Gospel as transmitted to us by our fathers; it is not refulgent with that grace of GOD which hath dawned upon the world bringing SALVATION TO ALL MEN; it is not the voice of the Church of GOD." It can, however, be no mark of disrespect to Bishop McCoskry, and may be a salutary employment for our readers, to point out the leading doctrines, the want of which seems to have imparted to his Address its peculiar complexion, and to offer in connexion with them the judgment of men who have a right to be heard; who will be allowed to speak "without partiality and without hypocrisy;" who have died the death, or with less honor, but no less suffering, led the life of martyrs to the Protestant faith; who have long since been gathered to their fathers, but have left us their works as beacons to guide our paths.

The chief (and perhaps, were it well considered, the only) cause which renders Bishop McCoskry's Address repugnant to the spirit of sound and enlightened piety inculcated by the Church is, we apprehend, its want of a full recognition, expressed or implied, of the doctrine of Universal Redemption.

The Scriptures inform us that GOD hath concluded all men in sin, that He might have MERCY UPON ALL.—Now there are some who would have us fix our eye on the darker side of the divine procedure, and be blind to its evangelical counterpart; who point us to the misery of nature, but not to the coextensive blessedness of grace; to the ruin of mankind in Adam, but not to their delivery in CHRIST: who represent the disease of our nature as universal, the remedy for it as partial; who tell us that "we were dead in trespasses and sins," but keep back the gracious announcement, that the "free gift came upon all men unto justification of life;" who say truly, with our liturgy, that we are "miserable sinners," that there "is no health in us"—no salvation in and of ourselves—but who seem to have forgotten, or never to have learned, the first lesson in our Catechism, that CHRIST has redeemed us and ALL MANKIND, and that the Holy Spirit, who is one, in unity of essence and therefore of *operation*, with the Father and the Son, has sanctified us and ALL THE PEOPLE OF GOD: who show no "want of faithfulness in presenting before men their true condition as lost, ruined, miserable wretched sinners," but who, by failing to proclaim that "GOD commendeth his love towards us, in that while we were yet sinners CHRIST died for us," that "when we were yet without strength, in due time CHRIST died for the ungodly," that he "tasted death for every man," that "GOD hath made him to be sin for us who knew no sin, that we might be made the righteousness of GOD in him," show a strange want of benevolence to men and of faithfulness and gratitude to their GOD and Saviour, in *not* presenting before men their true condition as redeemed, saved, ransomed, and justified in the gracious design of GOD, and so capacitated to become, on admission into his Church by holy baptism, new creatures in CHRIST JESUS, children of adoption, and the blissful inheritors of immortal life. It becomes not us to charge Bishop McCoskry with thus quenching the light of the Gospel of salvation and obliterating the distinctive glory of his Church, the doctrine of UNIVERSAL REDEMPTION; but we are constrained to say, that we find a grateful solace in turning from his Address to the words of a blessed martyr of the Reformation, of one who was a member of the council, that (A. D. 1552) set forth the articles of our Church, who had a chief hand in their compilation, and who is therefore a perfectly unexceptionable witness of their meaning. "Bishop HOOPER," says Bishop Bull, "in his Explanation of the Decalogue, advances the doctrine of the Universality of Redemption and of divine grace through CHRIST, so often, so openly, and in such nervous language, and so effectually meets the chief objections that are brought against it, that you will hardly find, in our most learned writers who have lived since the controversy has been thoroughly sifted, any thing more plain or more accurate than his statements." But let us hear Hooper himself: we shall essay a *literal* translation, referring the learned reader for further satisfaction to the Apologia pro Harmonia, vol. iv. p. 448, of the Clarendon edition of Bishop Bull's Works.

"All those pertain to CHRIST who are comprehended under the promise. Now the virtue and efficacy of the divine promise extend as far to the salvation of man, as the rigor and justice of the law avail to the condemnation of men for sin. 'For as by the offence and sin of one man death passed upon all men to condemnation, (as Paul says,) so by the righteousness of one life is derived to all men for justification.'* The words of the promise made to Abraham confirm the same: 'I will put enmity between thee and the woman, between thy seed and her seed, and her seed shall bruise thy head.'† For as we were in Adam before his fall, and therefore, if he had not sinned, should have been endued with the same innocence and perfection in which he was created; so were we in his loins when he sinned, and made partakers of his sin. And as we were in him partakers of evil, so we were in him when GOD made him the promise of grace, and were made partakers of the same grace, not as the sons of Adam, but as the sons of the promise. In like manner, as the sin of Adam, without the immunity or exemption of any person, pertained to all and every of the children of Adam, so the promise of grace pertained to all and every of the children of Adam, the same as to Adam himself. Which is more plainly expressed when GOD promises, that 'in the seed of Abraham he will bless all the people of the earth.' Paul also [Gal. iii. 28, Col. iii. 11] resolves that there is no difference between Jew and Gentile. Besides, it was never forbidden, that all, of whatsoever nation or stock, should be made partakers of the Jewish religion and worship. Moreover, St. Paul, by instituting the comparison between Adam and CHRIST, between sin and grace, evidently interprets the promise to the same sense. If therefore all will be saved, (some one will say) what is to be said of those of whom Peter says that they will perish on account of heresy? What of the declaration of CHRIST, 'Strait is the gate of life and few will enter it?' To this the Scripture answers, that the promise of grace pertains indeed to every class of men and embraces all, but within certain limits, which, if men pass, they exclude themselves from the promise made in CHRIST. So Cain before he had excluded himself was no more excluded [by GOD] than Abel; Saul than David; Judas than Peter; Esau than Jacob. Although the Scriptures seem so to speak as if the sentence of salvation had been passed by GOD on one, and of condemnation on the other before the one had loved, or the other had hated GOD."

"The same holy martyr," says Bishop Bull, "after having largely discoursed of original sin, (by which he plainly denies that the image of GOD was extinguished in men,) proceeds in these words: 'This imperfection or inborn disease contracted from Adam does not exclude man from the promise of GOD in CHRIST, provided he do not trangress the limits and bounds of original sin by his personal folly and crime, and in contempt and hatred of the divine word, plunge himself into sin and transform himself into the image of the devil. For in this way only do we deprive ourselves of the promises and merits of CHRIST, who truly took upon himself our infirmities and original sin—not by any means his own—and contempt of his law. Moreover, the promises pertain to those who repent. Whence Isaiah says without exception that the infirmities of all men were laid upon CHRIST. Wherefore it is our duty carefully to see that we do not exclude ourselves from the common grace promised to all. However, it is not the part of a Christian man to ascribe his salvation to his own free will, and, with the Pelagians, extenuate original sin; or, with the Manichæans, make GOD the author of our sin and damnation; or, with the Stoics, affirm that GOD has established absolute decrees [fatales leges sanxisse] according to which, and by the force of inevitable necessity, he seizes some, indeed, as if by the hair of their head, and drags them to heaven and drives others down headlong into hell. But the causes both of election and reprobation are to be learned from the Scriptures. The cause, then, of reprobation or condemnation, is the sin in the man who refuses to hear and receive the Gospel; or who, after he has received it, sinks himself, by a long habit of sinning, into contempt of the Gospel. This is the true purpose, whatever men may resolve about predestination. GOD is not the cause of sin; nor does he will any man to sin. For it is said, 'Thou art not a GOD that willest sin;' and again, 'Thy perdition is of thyself, O Israel, but thy salvation is of me.' The cause of our election is the mercy of GOD in CHRIST. Nevertheless, whoever wishes to be partaker of this mercy, it behooves him to embrace the promise in CHRIST by faith. For we are therefore chosen, because we are afterwards made members of CHRIST. Wherefore, as in justification or remission of sins there is indeed a cause, but no worth at all in the man who receives justification; whence, according to the Scriptures, we judge a man to have been justified and to have received remission of sins, by the fact that he has embraced the grace promised in CHRIST; so we determine also about election by the event happening in the life of man, viz. that they only are elected who embrace the mercy promised in CHRIST. Nor may we determine otherwise."

The remark which Bishop Bull immediately appends to this quotation is too significant to be suppressed. "Nothing truly could have been more plainly said by the most blessed martyr against the poisonous dogmas of certain persons, (whom he [Hooper] elsewhere calls *Evangelicals*,) which, drawn from the writings of Calvin, began at that time to attract notice [gliscere] in our England. For he plainly teaches, 1, that the grace of CHRIST, the second Adam, is equal through all things to the sin and misery which we derive from the first Adam, so that no man for original sin alone can incur eternal damnation; 2, that CHRIST on his cross bore without exception the infirmities of all men; 3, that men are never by any fatal necessity either drawn to salvation or thrust into hell; 4, that the sole cause of reprobation is the sin of man, not every sin, but only the contempt of the word or grace of GOD seriously offered to him."

And the words of Archbishop Cranmer are no unmeet accompaniment to those of his illustrious cotemporary. "This," he says, "is the honor and glory of our High Priest, wherein he admitteth neither partner nor successor. For by his own oblation *he satisfied the Father for all men's sins, and reconciled mankind into his grace and favor*. * * * And as he dying once was offered for all, so, as much *as pertained to him, he took all men's sins unto himself*." Again: "What ought to be more certain and known to all Christian people than that CHRIST died once, and but once, *for the redemption of the whole world*." And again: "For ALMIGHTY GOD, without respect of persons, accepteth the oblation and sacrifice of priest and lay-person, of king and subject, of man and woman, of young and old, yea, of English, French, Scot, Greek, Latin, JEW and GENTILE, of every man, according to his faithful and obedient heart unto him, and that *through the sacrifice propitiatory of* JESUS CHRIST." (Letters to Gardener, Lawrence Bampton Lect. p. 329.)

In the judgment then of Hooper and Cranmer mankind in their present relation to GOD are under grace and comprehended in the promise. Let us next listen to the magnificent conceptions and copious eloquence of Dr. Isaac Barrow, who, in unison with the martyred Reformers, and with Hammond and Bull, the great restorers and vindicators of their doctrine, and with the vast majority of the divines of England's noble Church, exhibits the Gospel as a gospel indeed, content to regard nothing less than the REDEMPTON OF THE WORLD as the object of the death and passion of the Son of GOD.

"That our LORD JESUS is *the Saviour of all men*; or that the most signal of his saving performances do in their nature and their design respect all men, as meant for, as conducing and tending to all men's salvation, yea and as in their own nature (supposing men's due and possible concurrence with them) effectually productive of their salvation; that, I say, this ancient catholic point of doctrine (the which we profess to believe, when with the Church we say in the Nicene Creed—'Who for us men, and for our salvation, came down from heaven,' and the which, particularly our Church in its catechism, in the ministration of baptism, and in the communion, doth most evidently and expressly declare itself to embrace) is very true, many full and clear testimonies of Scripture do show, many reasons grounded on Scripture do prove."

"The object of our Saviour's undertakings and intentions is described by qualities and circumstances agreeing unto all men. All the sons of Adam are by disobedience in a lost condition, (lost in error and sin, lost in guilt and condemnation, lost in trouble and misery;) and, 'The Son of man,' saith he to himself, 'came to save, το απολωλος, that which was lost,' (or whatever was lost.) 'All men have sinned,' saith St. Paul, 'and are fallen short of the glory of GOD;' and 'It is a faithful saying,' saith the same apostle, 'and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners. GOD commended his love to us, that we being yet sinners CHRIST died for us.' All men naturally are weak, and wicked; are in a state of alienation and enmity toward GOD; and, 'Even when we were without strength, in due time CHRIST died for the ungodly: when we were enemies, we were reconciled to GOD by the death of his Son: CHRIST once suffered for sins, the righteous for the unrighteous.' All men have souls and lives exposed to misery and ruin: and, 'The Son of man,' so he assures us, 'came not to destroy, but to save the souls (or lives) of men.' Those propositions in form, respecting an indefinite object, are according to vulgar use equipollent to those, wherein the object is expressed universally. However,

"They are interpreted by others, expressed in terms as general and comprehensive as can be; such as these texts contain: 'The living GOD, who is the Saviour of all men, especially of the faithful,' (of all men universally, not only of the faithful, though chiefly of them.) 'GOD our Saviour would have all men to be saved; He is the mediator of GOD and men, who gave himself a ransom for all men; GOD hath shut up all men under sin, that he might have mercy upon all. The love of CHRIST constraineth us, judging this, that if one died for all, then are all dead; and he died for all, that they who live may not live to themselves, but to him that died for them, and rose again. The saving grace of GOD hath appeared to all men,' (or the grace of GOD, which is saving to all men, hath appeared, επεφανη η χαρις τε Θεε η σωτηριος πασιν ανθρωποις.) 'He tasted death (υπερ παντος) for every man.' 'He is the true light, that enlighteneth every man coming into the world.' Which propositions do sufficiently determine the extent of our Saviour's saving performances."

"We may observe, that the undertakings and performances of *our* LORD are for nature and extent compared with those of Adam, (who was τυπος τε μελλοντος, *a type of him that was to come*;) as Adam, being a representative of mankind, did by his transgression involve all men in guilt, and subject them to condemnation; provoked GOD's wrath, and drew the effects thereof upon us; brought all men under the slavery of sin, and necessity of death; so was *our* LORD the *proxy* of mankind, and by his performances in our behalf did undo for our advantage, what the former did to our prejudice; by his entire obedience expiating the common guilt, suspending the fatal sentence, pacifying GOD's wrath, reducing righteousness, and restoring life to all that would embrace them."

"Our Saviour assuming our nature, and partaking our flesh, 'being made in the likeness of men, and found in fashion as a man;' yea, endued with the passions and infirmities of man's nature, exposed to the tribulations and inconveniences of man's life, did thereby ally himself, and put on a fraternal relation unto all men.—'Forasmuch,' saith the apostle to the Hebrews, 'as children (the children he means of the same father, or brethren; as the tenor of his discourse makes evident) are partakers of flesh and blood, he also himself likewise took part of the same;' that is, graciously designing to become a brother to the children of men, he assumed all that was proper to man's nature.—'GOD,' saith St. Paul, made παν εθνος ανθρωπων, 'the whole nation or race of men, dwelling upon the face of the earth, of one blood;' and of that one blood our Saviour was pleased to take part, entitling us thereby to a consanguinity with him; and it was a title of his, which he seemed to affect and delight in, *the Son of man*. He being such did sanctify our nature, by the closest conjunction thereof to the divine nature, and rendering it more than a temple of the Divinity; he dignified it, and (as that apostle intimateth) advanced it above the angelical nature by an alliance to GOD himself; he thereby not only became qualified to mediate between GOD and man, and capable to transact that great business of man's salvation, but was engaged, and in a manner obliged to do it; for as he was *a man*, he surely was endued with the best of human affections, universal charity and compassion, which would excite him to promote the welfare of all; as he was *a man*, he was subject to the common law of humanity, which obliges to endeavor the common benefit of men. As he was *a brother* in relation, so he could not, he would not be otherwise in affection; he is not to be conceived deficient in performance of the offices suitable to that condition. That good-will which he requires us to bear toward all men indifferently, good and bad, friends and enemies, he questionless did bear himself in the highest degree, and to the utmost extent; the general beneficence, which in his conversation and practice he did express, doth signify how large his desires and intentions were in regard to the welfare of men; so that we may thence well aver with St. Ambrose: *Incarnationis Dei mysterium est universæ salus creaturæ; the mystery of* GOD's *incarnation doth respect the salvation of all mankind*, according to his desire and design."

But why adduce the authority of private divines on a subject on which our formularies themselves are full and explicit? What mean we, when in the Gloria in Excelsis we offer the thrice-told prayer to Him "who taketh away the SINS OF THE WORLD?" What mean we, when in the Te Deum we glorify the Saviour because he abhorred not the Virgin's womb when he took upon him TO DELIVER MAN?—What mean we, when in the Nicene Creed we profess our belief that JESUS CHRIST "for us MEN and for OUR SALVATION came down from heaven?" What mean we, when in the General Thanksgiving, we bless GOD, "above all, for his inestimable love in the REDEMPTION OF THE WORLD by our LORD JESUS CHRIST?" What mean we when in the Litany we invoke mercy from "GOD the Son REDEEMER OF THE WORLD?" What mean we when we pray that it may please him to "have mercy on all men?" (a petition Dr. Donne tells us [ser. vii on the Nativity, p. 67] some divines would have expunged from the Prayer-book, as being inconsistent with the purpose of GOD!!) What mean we when in the same Litany we supplicate the Saviour with twofold emphasis as the "Lamb of GOD who"—not *may* take or will take in the event of certain contingencies, but in some sense *absolutely*—"*taketh* away the sins of the world?" What means the Church when in the prayer for a sick child she teaches us to pray confidently, that if the child live, it may live to the glory of GOD, or if it die, it may be received into the heavenly habitations, and yet withholds the prayer that the days of the child may be prolonged? Would she not thus instil the holy and comforting trust—too firm perhaps for nature's weakness—that our children have an interest in their Saviour's merits long before faith can be developed to human eye; and such an interest as makes probation a doubtful blessing?—And not to pursue the idea through the Collects, the Visitation of the Sick, and all the offices of the Church, what mean we when in the Prayer of Consecration we represent to the Father that his Son JESUS CHRIST "made there [on the cross] a full, perfect, and sufficient sacrifice, oblation, and satisfaction FOR THE SINS OF THE WHOLE WORLD?" and again, in our Thirty-first Article, when we declare that the "offering of CHRIST once made is that perfect redemption, propitiation, and satisfaction for THE SINS OF THE WHOLE WORLD, both original and actual?"—What mean we by these triumphant demonstrations of joy and glory? Are they after all but specious illusions and magnificent inanities? Is REDEMPTION but a stupendous palace of ice, which excites admiration, but inspires no warmth? Is it a mantle of glory with which the Almighty Father invests himself, only to sit in heaven, like the god of Epicurus, and fold his arms in complacent dignity, yet leaving his children to come on earth destitute of his blessing, and with only a sorry chance of procuring it? Does redemption mean perdition? Does the abolition of sin mean the entailment of its guilt and curse? Are we to thank GOD in our liturgy that he has redeemed the world and taken away its sin, and yet to proclaim in our sermons that the world is lost and ruined, and that the sentence of condemnation is still registered against it? Is the pulpit thus perpetually to falsify the desk, and our people to be defrauded of the childrens' food, and made to starve on the sterilities of sectarian famine? If the world be in truth redeemed and its sin taken away, then is not the sentence of condemnation suspended, and is not the present relation of mankind to their Maker one of grace and favor? Are not positive and absolute benefits conferred upon all men? Are not all men absolved, in the gracious design of GOD, from the guilt of original sin, blessed with the gift of the Holy Spirit, and so endued with a capacity of salvation, that the perdition of any one of them can result only from his voluntary rejection of GOD's proffered mercy?

A doctrine which thus pervades the whole structure of our Prayer-book must in some sense be believed; but it is, we apprehend, to an imperfect appreciation of this fundamental doctrine of Universal Redemption that we owe most of the differences of opinion which prevail in our Church. If we believe with Hooper, that mankind, in virtue of their redemption, are actually comprehended in the promise; or, with Cranmer, that they are "reconciled into GOD's grace and favor," can we have any difficulty in believing that infants are made *in fact* by baptism "members of CHRIST, children of GOD, and inheritors of the kingdom of heaven?" Does Bishop McCoskry sever the blessing of the promise from the sentence of condemnation which preceded it? Does he limit the reconciliation? Does he suppose the gracious assurance of the Church, in the Office of Baptism, to be, in modern style, the language of *charity* and not of TRUTH? We trust not. Why then should he tell us to set before men their condition as "lost, ruined, miserable, and wretched sinners," without a suggestion that we should seek to kindle in their hearts the glow of gratitude for their redemption? Why should he tell us, with the Homilies, that "of *ourselves* and by *ourselves* we have no goodness, help, nor salvation, but contrariwise, sin, damnation, and death everlasting," and not add, with the Homilies, "which, if we deeply consider, we shall the better understand the great MERCY of GOD, and how *our salvation cometh only by* CHRIST?"—And what does he mean when he says that "it is a lamentable fact, that few, very few of those who have been commissioned as ambassadors of CHRIST, have been successful in bringing sinners to the knowledge of the truth as it is in JESUS?" that, "take up the records of the different churches, as yearly presented, and how small the number reported as having come out from the world and become the followers of our blessed LORD?" that "you hear

* Rom. v. 17, 18. † Gen. iii. 15.
‡ Gen. xv. 4, 5 and xvii. 1.

sinners addressed as if they were Christians, because, *forsooth, they have been baptized*, and are found sitting with the people of GOD?" Does salvation depend on our taking GOD and not rather on GOD'S taking us? And is it true that GOD by his commissioned ambassadors takes but few out of the world and brings them into his Church to the knowledge of the truth as it is in JESUS? And do the records of our churches give us indeed a small number of those who are taken out of the world and brought by holy baptism into the fold of our blessed LORD?—And may we say of those who have been blessed with the gift of baptism, and never yet provoked the sentence of excommunication, that they are not to be addressed as Christians? not to be told of the obligations which they have slighted and the vows which they have broken? not to be admonished of their ingratitude to the Saviour who has redeemed them, to the Holy Spirit who has sanctified them, and to the gracious Father who has adopted them as his children, and made them inheritors of his kingdom? Not to be addressed as Christians, included in the redemption, called to the promised inheritance, invested with the privileges of the Church, and endued with grace to obey the law of the Gospel? With what motives then *can* they be approached which will give us a hold upon their love, their gratitude, and their reason? And even "if every malignant passion is rampant within them," *dare* we devolve their guilt upon their Maker, by affirming that their hearts have been "*untouched* by the sanctifying influences of the Spirit of GOD?' But we forget ourselves, we are not to criticise Bishop McCoskry's Address; and if for a moment we have done so, we wish not to disguise the fact, that all the sentences which we have quoted may, in the judgment of charity, receive a sound construction; and that so taken they convey truth well worthy to be pondered by the clergy. We need truly to be more faithful "in setting before men their true condition as lost, ruined, miserable, and wretched sinners," in order to convince them of the great love of their GOD and Saviour, who died for them, and by the sacrifice of his humanity redeemed them from their lost estate and brought them into a capacity of salvation. The number is indeed mournfully small that are now brought out from the world and gathered by Holy Baptism into the fold of the Redeemer; that have been faithfully instructed by pious pastors in the knowledge of the truth as it is in JESUS, or reclaimed by their entreaties when (we delight to use Bishop Meade's expression) they have forsaken the bosom of their mother and wandered off into the wickedness of the world. It is not that we differ from Bishop McCoskry in any position which, in this part of his Address, he has distinctly taken; but it is his apparent disjunction of our universal fall in Adam from our universal redemption in CHRIST, which makes us read his Address without that free respiration with which we have been used to peruse the productions of our bishops; which throws a chilling damp over the hopes and affections of the Christian bosom; which absolves the mass of men from all rational obligation to the Redeemer, and which thus infallibly opens the way to the obliquities of fanaticism.

(*To be continued.*)

TO CORRESPONDENTS.—"S. W. C." is in type, but is unavoidably omitted.

THEOLOGICAL REPOSITORY.—We shall give our readers no rest in regard to the "Tracts for the Times" until the subscription (which is rapidly increasing) has doubled its present number. The general title of the American reprint is "Theological Repository," it being intended, after the Oxford Tracts are completed, to embrace the kindred works. The first number contains four complete tracts, which are all admirable, and such as every clergyman, we should hope, would be glad to circulate in his parish. The titles of them are "Thoughts on the Ministerial Commission," "The Catholic Church," "On Alterations in the Liturgy," and "Adherence to the Apostolical Succession the Safest Course." We are sorry to say, however, that we think the publishers have not done as well by the subscribers as they ought.—The paper is good, but it ought to have been better, and better pressed. We doubt also the propriety of making the covers the vehicle of *general* advertisements of *theological* works. However, we have no right to complain: we doubt not the publishers are disinterested, but we cannot expect to have the publication as satisfactory in all respects as it would have been if the proceeds had been suffered to go to the General Theological Seminary. But by all means let every Churchman SUBSCRIBE, and pay his subscription.

THE CONTRIBUTION OF TRINITY CHURCH, PITTSBURGH, TO THE GENERAL THEOLOGICAL SEMINARY.—By means of a very provoking misprint in page 240 of the proceedings of the Board of Trustees, in 1839, the generous contribution of two hundred and twenty-five dollars by the congregation of Trinity Church, Pittsburgh, Penn., is stated to be only two dollars and twenty-five cents. Those persons to whom copies of the proceedings have been sent, are requested to make the correction with a pen.

WM. H. HARISON, *Treasurer*.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1839.

At a stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. John's Chapel, New York, June 24, 1839:

Present.—Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, Doane, and McCoskry.

Rev. Drs. Barry, Bayard, Hawks, Henshaw, Lyell, Jarvis, McVickar, Mead, Milnor, Smith, Taylor—Rev. Messrs. Brown, Croes, Forbes, Harris, Higbee, and Woart—Messrs. Harison, Johnson, T. L. Ogden, Smith, Wells, and Verplanck.

The meeting was opened with prayer by the Right Rev. Bishop Onderdonk, of Pennsylvania.

The Rev. Dr. Anthon, the secretary, being absent, the Rev. Dr. Hawks was, by the vote of the board, requested to act as secretary *pro tem.*

The chairman then laid before the board a letter from the Rev. Dr. Anthon, declining a re-nomination to the office of secretary; whereupon, on motion of the Rev. Dr. McVickar, it was unanimously *resolved*, That the thanks of the board be presented to the Rev. Dr. Anthon, for the ability and faithfulness with which he has so long discharged the duties of secretary, accompanied with the expression of its regret that it cannot continue to enjoy his valuable services.

On motion of the Rev. Dr. Milnor, *Resolved*, That the board will proceed to-morrow to the election of a secretary, immediately after the reading of the minutes.

The Right Rev. Bishop McCoskry nominated the Rev. Dr. Dorr to supply a vacancy occasioned among the trustees from the Diocese of Pennsylvania, by reason of the elevation of the Rev. Dr. De Lancey to the Episcopate.

This nomination was ordered to lie on the table, to be acted on to-morrow, pursuant to section 5th of chapter i. of the statutes.

The board proceeded to the election of a treasurer, when W. H. Harison, Esq., was unanimously reappointed.

The minutes of the Standing Committee since August last were read.

The treasurer's annual account, examined and audited by the Standing Committee, and accompanied by their report thereon, was presented, and the following summary was read; whereupon,

On motion, the said account was referred to the Rev. John Brown, and the Rev. Drs. Smith and Jarvis, as a special committee, agreeably to the provisions of section 3d of chapter iv. of the statutes.

SUMMARY OF THE TREASURER'S ACCOUNTS.

1st. Receipts.

Balance of Cash, 25th June, 1838,			$1,420 44
Interest and Dividends on Bank Stock,			5,603 44
Ground rents,			388 74
Contributions, viz:—			
	By Individuals.	By churches.	Total.
From Massachusetts,		25 08	25 08
" Rhode Island,		10 00	10 00
" Connecticut,	55 00	88 00	143 00a
" Western New-York,		219 56	219 56b
" New-York,	201 50	1,232 69	1,434 19c
" New-Jersey,		113 00	113 00d
" Pennsylvania,	5 00	1,046 72	1,051 72
" Delaware,		10 00	10 00e
" Maryland,	465 00	118 31	583 31
" North-Carolina,	15 00		15 00
" South-Carolina,	301 00	558 00	859 00f
" Georgia,		62 47	62 47
" Mississippi,	500 00		500 00
			5,026 33
Of which $50 00 was a legacy.			
400 00 an addition to a Scholarship Endowment.			
4,576 33 for the current expenses.			
Bond and Mortgage, paid,			3,500 00
Temporary Loans, paid,			9,500 00
West wing of Seminary, part cost of one house, paid by the occupant,			250 00
			$25,688 95

2d. Expenditures.

Salaries,	$5,750 00	
Interest on Scholarships,	1,165 00	
Interest on Library Fund,	360 00	
Printing Diplomas, Address of Right Rev. Bishop of Pennsylvania, Secretary's Circulars, Journals, &c.	188 55	
Insurance for part of the year,	76 00	
Incidental expenses,	250 59	
Temporary Loans made,	10,500 00	
Investments upon Bonds and Mortgage,	7,200 00	
		25,490 14
Leaving a balance in the Treasury, of		$198 81

(Signed,) WM. H. HARISON, *Treasurer*.

New-York, June 21, 1839.

A list of the scholarships, with the names of their incumbents, was laid before the board: also, a schedule of contributions by churches to the funds of the seminary, in the year 1838–9.

The Right Rev. B. T. Onderdonk, chairman of the faculty, laid on the table a report from that body, which was read.

[*To be continued.*]

a Since received from churches in Conn., $125 00
b " " " " do West. N. Y., 10 00
c " " " " do New York, 166 49
d " " " " do New Jersey, 27 15
e " " an individual Delaware, 100 00
f " " Churches South-Carolina, 200 00

The smallest parish in Nova Scotia is fifteen miles long, and ten broad, and the bishop of that diocese spoke on a recent occasion of one person, more than seventy years old, who had to come ten miles to church, and yet for many years never missed a Sunday, nor was ever too late for the service. He adverted also to the instance of a boy who had nine miles to come to a Sunday school, and never failed to be there in time, even in the sharp winter storms of that country.

Banner of the Cross.

CIRCULAR

Of the Flushing Institute for the Education of Young Ladies. Rev. J. F. SCHROEDER, D. D., rector.

This seminary, to be opened on the first day of October next, will offer many peculiar advantages for establishing the health, maturing the moral and intellectual discipline, and promoting the present happiness and eternal welfare of such young ladies as may be admitted members of the institute. In all its plans a careful reference has been had to the experience of the best schools in Europe and our own country. Its charges for board and tuition are moderate; and no pains will be spared to render it in all respects what the most affectionate and solicitous parent or guardian can desire. An earnest wish to afford *his own* daughters the best opportunities to cultivate their minds and form their characters, is a pledge to those who may confide *their children or wards* to the rector of this institute, that *these also* will partake of every benefit that his observation and experience may enable him to provide.

Plan.—The inmates of the institute will form a Christian family, over which the rector, aided by capable assistants, will preside,—entering as far as possible into the feelings of all the household, and striving by every means to furnish them with a liberal education; to foster in them, more especially, the domestic virtues; and to fit them, from the influence of the purest motives of religion, to be themselves wise, virtuous, and happy, and to be prepared to make others also partakers of the same blessedness.

Buildings and Grounds.—The spacious buildings, and the ample pleasure grounds, comprising six acres of land, are well and favorably known, being the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence, commanding a delightful and extensive land and water prospect, and possessing all those advantages which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; its depth is forty-six feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the institute are convenient and airy; the saloon for recreation is about sixty feet in length; the out-buildings are numerous, the grounds are ornamented with trees and shrubbery, and arrangements are in progress to afford the pupils the best opportunity to become practically acquainted with floral horticulture, and botany in general.

Intellectual Department.—The full course of study embraces every branch of a thorough English and classical education not incompatible with the female character nor calculated to produce pedantry. It will be conducted by the rector, with the aid of a number of able and experienced professors and teachers. A presiding governess and a French governess, as well as several other instructresses will reside in the building; and arrangements have been made to secure the services of eminent lecturers and masters in the city and neighborhood of New York, in the various useful and ornamental branches of the prescribed course of study. The teachers are required to aid and encourage the pupils in preparing their lessons, and to render their residence in the institute not only profitable but agreeable.

Moral Department.—To the moral and religious instruction of the pupils the rector will devote his personal and particular attention; so that while the mind of any one of them is replenished with useful and ornamental knowledge, and her manners cultivated and refined, the best sensibilities of her heart will not be neglected. The chapel attached to the institute will be open every day for morning and evening prayer, according to the forms of the Protestant Episcopal Church; and such instruction will be given in sacred knowledge and practical piety, as to render religion both attractive and interesting, to associate sound education with Christian principles, and to fit the pupil, instead of merely shining in the gay circles of this world, to be accounted worthy, after a useful and happy life on earth, of a place among the glorious society of heaven. *The education of the social sympathies and moral and religious feelings*, is a subject of primary importance in our course. By a due regard to this many women of rare intellectual requirements, now unhappy in their domestic relations, might have been eminent examples of whatever can give a grace to life, or hallow it by the sacred emotions and benign influences of the Gospel.

Physical Department.—The mind of no pupil in the institute will be educated at the expense of the body. A variety of alluring exercises will be introduced, calculated to impart ease and gracefulness, and produce agility and vigor. Particular arrangements will be made, in an appropriate part of the grounds, for the practice of archery; and the saloon will be devoted to innocent and entertaining games and sports combining healthful bodily exertion with mental relaxation and amusement during leisure hours.

Domestic Arrangements.—The spacious dormitories under the charge of a well-qualified matron, will be divided into alcoves, each alcove to be in general assigned to but one pupil; so that instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing, and washing *in common*, a delicacy and neatness will thus be insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction will be afforded by the matron, in the arranging and care of wardrobes, and in several branches of household duty, a knowledge of which is deemed essential to such as may be called to take part in conducting or superintending the concerns of a family.

Terms.—The academical year is divided into two terms or sessions, and each session into two quarters. The *first session* will commence on Tuesday, the 1st day of October, and continue for twenty-one weeks, when there will be a *winter vacation* of a few days. The *second session* will commence on the second Tuesday in March next, and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end, every year, on the day before the first Tuesday in October. Suitable measures will be taken to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole or any part of the vacation at the institute; and parents who reside in cities, especially those in the southern section of the country, will find it agreeable to be with their children at Flushing, at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

Expenses.—Board and tuition, $150 for each session of twenty-one weeks, payable in advance. No pupil will be taken for a less period than one term. *Extra charges* per quarter are as follows:—For any modern language, $8; any ancient language, $6; drawing and painting, $10; ornamental needlework, $8; music on the piano, $20; the guitar, $10; the harp, $25; singing, $10; and the ordinary charge for the use of the musical instruments.

Books and stationary will be furnished, with the consent of parents or guardians, at the usual retail prices in New York. Fuel for the winter, $4; washing $6 per quarter.

N. B. An abatement will be made, in the case of the younger pupils while in the preparatory studies, the charge being $125 per term.

Requisites.—Each pupil must be provided with bed and bedding, towels, napkins, and ring, fork and spoons. Her apparel must be marked with her name and number. She is also to have her own Bible and Prayer-book. If preferred by the parents or guardians, any or all of these requisites will be furnished at a moderate charge.

For further particulars, address, by mail, the Rev. J. F. Schroeder, D. D., New York. After September 15 all letters are to be addressed to him at Flushing.

☞ The institute may be visited daily, both by water and by land. A steamboat plies to Flushing twice every day from the foot of Fulton-street, New York; and there are public coaches also that run twice a day over a good road to Flushing, from Williamsburg, opposite to the foot of Grand-street, N. Y. Excellent ferry-boats are continually passing between Grand-st. and Williamsburg, throughout the day and evening.

New York, August, 1839.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county*, ordination A. M. confirmation P. M. Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county*, consecration A. M., confirmation P. M 6, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

AUGUST.

11. 11th Sunday after Trinity.
18. 12th Sunday after Trinity.
24. St. Bartholomew.
25. 13th Sunday after Trinity.

SEPTEMBER.

1. 14th Sunday after Trinity.
8. 15th Sunday after Trinity.
15. 16th Sunday after Trinity.

DIED,

At Providence, Rhode Island, on the 3d of August, Henry Seaton, aged seventeen months, son of the Rev. James C. Richmond, of Bloomingdale.

NOTICES.

A regular meeting of the Board of Trustees of the Protestant Episcopal Tract Society, will be held at the Sunday school room of St. John's Chapel, on Tuesday next, the 13th instant, at eight o'clock, P. M.

PIERRE E. F. MCDONALD, Secretary.

The regular meeting of the Board of Managers of the New York Bible and Common Prayer-book Society, will be held at the Sunday school-room of St John's Chapel, on Tuesday next, the 13th instant, at half-past seven o'clock, P. M. WM. H. TOWNSEND, Sec.

EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.

The next session of this institution will commence on Wednesday, the 25th of September. The *qualifications* for admission into the junior class may be learned from the following extract from the "rules for the government of the seminary," viz. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for holy orders with *full qualifications*, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

Applicants for admission into the junior class will assemble on the first day of the session in the library for examination. The present members of the institution, as well as applicants for admission, are reminded of *the importance of punctual attendance* at the commencement of the session.

By order,

E. R. LIPPITT, Secretary of the Faculty.

Theological Seminary, August 1, 1839.

The next monthly meeting of the Executive Committee of the Young Men's Missionary Society of St. Luke's Church, will be held on Monday evening, 2d of September next, at eight o'clock, in the vestry-room.

July 30, 1839. STEPHEN GREENLAND, Secretary.

TRINITY CHURCH, NANTUCKET, MASS.

This beautiful little structure will, with the divine permission, be consecrated to the service of ALMIGHTY GOD, according to the rites and usages of the Protestant Episcopal Church, on Wednesday, the 21st day of August next, by the Right Rev Alexander V. Griswold, D. D., Bishop of the diocese.

The steamboat Telegraph will await the arrival of the stages from Taunton and Newport at New Bedford, so that persons leaving Boston on the Tuesday morning, the 20th, or New York on the Monday afternoon preceding, will be able to reach Nantucket on Tuesday evening; and returning home, may get back to Boston on Friday evening, or to New York on Saturday morning

The clergy and friends of the Church are especially invited to attend, and to join the proposed party of Episcopalians from Boston and other places, at New Bedford, on the 20th of August.

MOSES MARCUS,
Protestant Episcopal Missionary at Nantucket.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 31st ult., has received the following contributions, viz.

By the hands of the Rev Dr Croswell, a donation from the Young Ladies Sewing Society of the Parish of Trinity church, New Haven, Conn. for Bishop Kemper's mission, $40; quarterly contribution of St Andrew's church Harlem, N Y, for domestic missions, by the hands of the rector, the Rev Abram B Hart, $21; from Tennessee, by the hands of the Rev P W Alston, $8; By the hands of the Rev Edwin W Wiltbank, received from a few members of Christ church, Stamford, Conn, for the Rev Mr Steele's church, New Albany, Indiana, $50. Remitted by B, Savannah, $20, to be equally divided between the two committees, $10. Received from W H Robins, Esq, of Cheraw, S C, $50, to be equally divided between the two committees, $25. Received from Thomas Robins, Esq, agent in Philadelphia, the following, viz. from a missionary box, Philadelphia county, for domestic missions, $5; from the Missionary Society of St James' Church, Philadelphia, for the Rev J L Darrow, towards the erection of a church in Madison county, Illinois, per W H Colhoun, Esq, treasurer, $50; from P W L, Philadelphia, for domestic missions, $3; from Christ Church, Georgetown, D C, for domestic missions. per Rev J F Hoff, $24 30; from Samuel Paynter, Esq, Sussex county, Delaware, for domestic missions, per Samuel P Wiltbank, $5, in all from Mr Robins, $87 30. By the hands of the Rev Wm. H Hoit, rector, from the Ladies of Union Church, St Albans, Vt, $14, to be equally divided, $7; from a friend to the Missionary Society, N Y, $6; from R B Fairbrain, treasurer of the Missionary Association of Washington College, Hartford, Conn, for domestic missions, $5. Total receipts, $259 30.

August 7, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Remitted by B Howard, Esq, agent at Boston, from Juvenile Missionary Association of St James' church, Roxbury, towards the support of their two beneficiaries in the African mission school, by the hands of the Rev M A D'W Howe, $20; from St John's church, Wilkinsonville, by the hands of the Rev D L B Goodwin, $20; from Sunday school of St Michael's Church, Marblehead, $6—$46. Received contribution from the Sunday school children of Grace church, Lockport, on Sunday, July 21, remitted by W H Scovell, Esq, $2. Received sixth quarterly payment of J W H, Newark, one third of $25, for African mission, $8 33. Remitted by B, Savannah, $20, of which one half, $10. Received by the hands of Rev James Milnor, D D, donation from the Right Rev Bishop Meade, of Virginia, $50. Received by the hands of Rev Lot Jones, from Trinity church, Staunton, Virginia, first payment for the support of four scholarships in the mission schools, Africa, viz. Edward Valentine $15, for Edward Valentine; William Donaghe, $30, for Mary and James Donaghe; the Children's Sewing Society, $15, for Frederick Goodwin, $60. Remitted by Thomas Robins, Esq, agent at Philadelphia, from J G Doddridge, Centreville, Ohio, $5 50; from Miss Waterman's Sunday school class, Holmesburg, Penn, for Africa, $1; from the Missionary Society of St James' church, Philadelphia, for African mission, per W H Colhoun, Esq treasurer, $90; from P W L, Philadelphia, $3; from Rev Samuel J Johnson, being a legacy from a poor communicant lately belonging to the church at Edenton, N C, for Africa, $5; from Christ church, Georgetown, D C, $24 80, and from a class in the male Sunday school of said church, $10, per Rev J F Hoff, $34 80; from Samuel Paynter, Esq, Sussex county, Delaware, per Mr. Samuel P Wiltbank, $5—$144 30. Received per James Swords, Esq, one half of $14, remitted by Rev William Henry Hoit, rector, from the ladies of Union church, St Albans, Vt, $7; for Rev Dr Robertson's mission, one half of $50, remitted by W H Robins, Esq, of Cheraw, S C, $25, $32. Received through the Post-office, from a friend to the Missionary Society, $4. Received from Rev H Finch, rector, amount of a collection on the 4th of July in Christ church, Shrewsbury, N J, for the African mission, $13 50. Received by the hands of Rev J McVickar, D D, from a friend, for the church at Matagorda, Texas, $10. Total, $380 13

CHARLES J. ALDIS, Treasurer,
August 6, 1839. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.

From the Rev Samuel G Appleton, rector of Christ Church, Manlius, Western N Y, per Mr Thomas C Butler, a contribution, from the offerings of that church, $5; from the Rev Abram Bloomer Hart,* rector of St Andrew's Church, Harlem, N Y, a donation from the quarterly contributions of that church, $22; from the Rev Henry H Prout,* rector of St Matthew's Church, Hillsborough, N C, the contribution of that church, $13; and from the Rev William E Eigenbrodt,* rector of St Peter's church, Bainbridge, Western N Y, the amount of a collection in that church, $11 25.

WM. H. HARISON, Treasurer.

New York, August 6, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sum:—

From Rev Isaac Sherwood, $2; Rev A B Hart, quarterly contributions of St Andrew's church, Harlem, $12; John L Moore, annual, $2—$16.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From Rev A B Hart, rector of St Andrew's church, Harlem, quarterly contribution, $5; from Rev T D Goodwin, Staunton, Va, by Rev C S Ives, $5.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

Where may be had the society's tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From St Andrew's Church, Harlem, Rev A B Hart, rector, quarterly contributions, $12 50 for Education, and $12 50 for Missionary Disposable Fund; from St Peter's church, Bainbridge, Chenango county, Western N Y, Rev W E Eigenbrodt, collection, $2 50 for Education, and $7 for Missionary Fund.—Total, $34 50.

C. N. S. ROWLAND, Treasurer, 55 Water st.

August 7, 1839.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donation:—

From the quarterly contributions of St Andrew's church, Harlem, by the Rev A B Hart, rector, $10.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.

New York, August 7, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to August 8, from the following persons, viz.

Marsh, Capen, Lyon & Webb, Boston, Mass, 2; Rev W Barlow, Ogdensburgh, N Y, with remit; Rev Richard Cox, Troy, N Y; M L Rogers, Milford, Conn; Rev Dr Rudd, Utica, N Y; Jonas Cleland, Warren, with remit; Postmaser, Catskill, N Y; E W Cheney, Canandaigua, with remit; Postmaster, Ashtabula, Ohio, with remit; Postmaster, Wilmington, Del; Rev E H Cressey, Lockport, N Y, with remit; Postmaster, Saybrook, Conn, with remit; G & J Robinson, Liverpool.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 8, from the following persons, viz.

D B Pierson, Olean, with remit; Rev S G Litton, La Grange, Tenn; Rev S G Appleton, Manlius; A E Miller, Charleston, S C; Rev A Guion, Piqua, Ohio, with remit; Rev Richard Newton, Westchester, Pa; R O Thayes, Westfield; Anthony Hyde, Georgetown, D C; Rev K Metcalf, Le Roy; Miss Livingston, Tivoli; J F Clarke, Wheeling, Va, with remit; Rev L Doolittle, Lenoxville, L C, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending August 8.

Thomas Latimer, Philadelphia, per Union Line; Belknap & Hammersley, Hartford, Conn, per steamboat Charter Oak; Rev W C Meade, Norwalk, Conn, per steamboat Charter Oak; L H Young, New Haven, per steamboat Bunkerhill; A E Miller, Charleston, S C, per ship Niagara; Rev W H Walter, Schenectady, per towboat Enterprise; C Stimpson, jun, Boston, per Hamden's Express; E Wiley, Savannah, per brig Clinton; George F Worthington, Annapolis, care of Armstrong & Berry, Baltimore, per schooner Amanda; J Baker, Norfolk, Va, per schooner Thaddeus; Z Clark, Troy, per towboat Vermont; Rev R H Bourne, Rawden, Canada, one package, sent to No. 21 Carmine-street; Rev Robert Ash, Jeffersonville, Ind, one package, sent to H E Thomas, 21 Maiden-lane; Rev A T Twing, West Troy, per steamboat Utica; Rev P A Proal, Utica, per canal boat J C Hyatt; Rev Isaac Sherwood, Coldspring Harbor, per steamboat American Eagle; Rev T D Goodwin, Staunton, Va, care of Joseph Gill, Richmond, per schooner Leontine; Rev P M Farrington, for Glenville, one package, delivered to Mr Cornell.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.

August 8, 1839. tf.

ASTORIA FEMALE INSTITUTE. This institution is located at Astoria, (late Hallett's Cove,) Long Island. The village, already extensively known as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is directly opposite 86th-street, and only five miles distant from the central part of the city of New York. Access to the city may be had hourly by steamboat, railroad, or stages.

The Institute buildings, erected expressly for its accommodation, under the immediate supervision of the rector, occupy a beautiful site, in a retired part of the village adjoining St. George's Church. The prospect from the principal stories for variety and beauty is unsurpassed, embracing an extent of several miles on every side. The grounds attached to the buildings are sufficiently extensive to allow such exercises in the open air as the pupils may require, and indulge their taste for ornamental gardening. In the immediate vicinity are several beautiful groves and retired walks, which will be open to the pupils under the charge of their governess. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institution.

Rector and Trustees.—The Rev. J. W. Brown, A. M., rector of St. George's Church, Astoria, is the rector of the institute. The wardens and vestry of said church are *ex officio* its responsible trustees.

Patrons.—Alexander H. Stevens, M. D., Samuel Stevens, Esq., John L. Riker, Esq., B. K. Stevens, H. Baylies, M. D., J. M. McJimsey, George Chance, Elijah Peck, Charles J. Gayler, J. Craig, John Jacob Astor, Stephen A. Halsey, R. M. Blackwell, George C Thorburn, H. H. Stevens, A. Stone, William Shaw, H. Whitemore, Esq., John Field, John Blackwell.

Instructers.—Rev. J. W. Brown, A. M., rector and head of the family; Rev. C. Clapp, A. M., chaplain and first assistant teacher; B. Servatius, French language and literature; —— Camerer, instructer on the piano and organ; Madame Servatius, French, vocal and instrumental music; Miss R. C. Brown, governess and English teacher; Miss E. Lamb, governess, teacher in the English branches, drawing and painting; Miss Julia R. Hall, governess, teacher in French and English; Miss A. E. Cheesman, teacher in preparatory department; Miss M. L. Brown, ditto; H. Baylies, M. D., family physician; Mrs. M. Morton, matron.

The institute is conducted on the plan of a thoroughly organized Christian family, the rector, for the time, holding the place of the parent, and as such responsible for the moral, religious, and intellectual culture of his pupils.

The institute is divided into three permanent departments, preparatory, junior, and senior, over each of which the rector exercises constant supervision, and to the studies of each of which he devotes his personal attention.

An examination of the classes in each department is held semi-annually, at which the parents and friends of the pupils are desired to be present. A review of music is held semi-annually, in January and August of each year.

The exercises of each half quarter are terminated by a review, the reports of which are regularly forwarded by the rector to the parents of the pupils.

These reports also contain a record of the daily proficiency and conduct of each pupil, made out from the class books of the institute.

Drawing, painting, embroidery, plain sewing, &c., are taught at such times as not to interfere with the hours appropriated to study or recreation.

Attention is paid to the cultivation of those graces of manner and deportment which will fit the pupils for mingling in society with propriety and ease. As the rector always reserves to himself the right of forming his household of such only as are willing to submit to its laws, a silent, deferential, and gentle acquiescence in all its regulations is made a requisite from every young lady admitted.

The pupils in all cases learn their lessons under the immediate inspection and direction of their teachers, so that all requisite encouragement and assistance may be given in each study.

The higher departments of the French, Italian, and Spanish languages will be under the care of able masters. The study of the Latin will be encouraged. The French language is spoken in the family, the pupils in this department being under the charge of a governess qualified to discharge its duties.

The institute is furnished with a complete valuable apparatus, to illustrate the circle of the physical sciences, and regular lectures are delivered by gentlemen from the city of New York.

The institute opens annually on the *second Monday in September*, and closes on the first Friday in August. There is also a vacation of ten days at the Christmas holydays, and one of two weeks preceding the first of May.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, a set of brushes and combs, and twelve towels distinctly marked. She is also expected to possess, as her own property, a Bible and Book of Common Prayer.

Circulars may be had at the book stores of Swords, Stanford & Co., No. 152 Broadway; Louis Sherman, 142 Fulton-street; Gould & Newman, corner of Nassau and Fulton-street; Thomas J. Crowen, Broadway; at the office of the Episcopal S. S. Union, 28 Ann-street; and at H. & S. Raynor's, 76 Bowery.

Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq. 131 Fulton-street, New York.

References may be made to any of the patrons of the institute; to Bishop Onderdonk; Rev. Dr. Muhlenberg, St. Paul's College; Professors Lee and Ticknor; Rev. Drs. Nott and Potter, of Union College, Rev. W. F. Walker, of the Troy Institute; and to the Episcopal clergy generally.

The first annual catalogue, with an engraving of the institute buildings, will be published in August.

Considerable deduction is made from the ordinary terms where pupils are entered young, with the intention of their remaining during the whole course.

No pupil received for less than six months.

Astoria, July 29, 1839. 1m.

HISTORY OF THE CHURCH. By Rev. F. L. HAWKS, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.

July 19, 1839. 12t.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by LOUIS SHERMAN, 142 Fulton st.

June 22, 1839.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.

May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; —— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No.* 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long een attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday, of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATION.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

POETRY.

From the British Magazine.

AN ODE ON SACRED POETRY.

PART I.

Her palmed brow with circling stars is bright;
Her glance immortal, of unsullied light,
Through the dim veil of time and distance cast,
Pierces the future and reawakes the past!
Beneath her eyes, a torrent wildly hurl'd,
Flow the vain pomps and ages of the world;
Powerful to grasp things past as things to be,
She tells the hour of human destiny;
Or sings upon her virgin lyre to earth
The day that first to inrant Time gave birth.

Hear from the womb
Of his eternity Jehovah come!
Chaos, hush'd in long repose,
Waken'd at his presence, rose;
While brooded o'er the void immense
The quickening Spirit of Omnipotence.

God spake—and there was light!
God spake—and, numberless and bright,
The stars burst forth along the boundless vault of night!
The various elements divide,
Obedient to his will;
The waters from each rill,
To ocean's hollow bosom glide;
The mountains lift their heads on high,
And through the fields of air the rapid breezes fly.

Seven times Jehovah spake;
And chaos heard
Seven times, obedient to his word:
Come, let us man in our own image make;
E'en as he said, the word creative stood
O'er his last work and saw that it was good.

But ah! no more a God—'t is man that sighs;
Eden is lost: alas! he toils and dies;
His words in tears expire;
The chord of joy hangs broken on the shell,
While Job awakes the lyre,
Sad as his destiny his tale to tell:
Perish the day that saw my birth,
The night that stamp'd my form on earth,
The breasts that nursed me to my doom,
And knees that bore me from the womb.

Oh, would that God for ever might efface
That day, still tarnish'd by the stain of sin!
Would in the book of life it had no place;
Oh, would it were as it had never been!

Then had I in oblivion still and deep
For ever slept my sleep
In that eternal night without a morn,
With conqu'rors, of their fleeting honors shorn,
And babes, untimely perishing ere born.

Dull and slow, as shadows slumber
On the earth, my days decline;
O my God, curtail their number,
Would, oh, would, that death were mine!
The aspect of my tedious grief
Repels the hand that brings relief;
In vain I call the friendly band;
My brothers, wearied with my wo,
Apart in mute amazement stand,
As waves from hilly shores that flow.

E'en as a cloud that flits apace,
The spring-time of my life is flown;
My eyes no longer see a trace
Of all the joys I deem'd mine own.

Smit by the fury of his blast,
My wither'd bough from earth is cast!
I go,—oh, never to return!
Ye vales, my heritage and home,
And eyes, that for awhile may mourn,
Ye ne'er again shall see me come.

Man lives on earth his little hour,
The heir of sorrow and decay,
Till, fill'd with misery day by day,
He falls! e'en as an evening flow'r
He falls! but soon with kindly dew
That flower the morrow shall renew,
And bid it bloom again.
But man!—O let the blast of death
Once parch the well that feeds his breath,
And dewy morn is vain.

Like snow before the morning ray,
I fade beneath thy stern command;
E'en hope, that could my fears allay,
Escapes as water through my hand.
The last asylum for the dead,
Prepare me my sepulchral bed,
With peaceful boughs o'ershadowed!
I greet thee as my sire, O tomb!
Earth, I reseek a mother's womb!
Ye worms, behold a brother come!

But on the prosperous soul of sin
The gloom of sadness ne'er is flung,
For still the flame is fed within
With blood from helpless orphans wrung.
His branches stretching far and wide,
Like herds upon the mountain's side,
O'er Segor spread his numerous race;
Then in a princely tomb raised high,
His corpse in yonder vale they place,
And deem his memory cannot die!

'Tis hid with God—I worship, and am still;
He marks the path of morning by his will,
He weighs the ocean, and unfolds the sky,
While hell unveil'd lies open to his eye!
He sows the stars in fields of heavenly light,
And builds the earth—and I—what am I in his sight?

FOURTH ANNUAL REPORT OF THE LONDON CITY MISSION. 1839.

"Your committee are now enabled to speak with greater accuracy of the extent of the sphere of labor the London City Mission proposes to cultivate. Formerly they spoke of the geographical limits of the metropolis, and the gross amount of the population; but during the past year all the houses accessible to missionary operations have been counted, and they amount to upwards of 121,000. Every house upon the average is inhabited by two families, and on the lowest computation, by four persons in a family, making a gross visitable population of about 1,000,000 of persons. An immense proportion of this mass of immortal beings, is either totally neglected, or very inadequately visited, and hence religious instruction and the observance of religious duties very scantily prevail. The present relative position and influence of the London City Mission to this great population may be thus briefly stated. In the north-west of London, in which there are 4423 visitable houses, we have but two missionaries. In the north we have five missionaries, but there are 8884 visitable houses. In the north-east there are 20,994 visitable houses, and only nine missionaries. In the west 16,577 similar houses, and six missionaries. In the central division, north of the river, there are 19,416 houses, and 16 missionaries. In the central division, south of the river, we have but two missionaries to 14,718 houses. In the east we have only four missionaries to 18,036 houses. And in the south-west, south, and south-east, chiefly suburban divisions, and therefore more thinly inhabited, there are 4 missionaries to 18,032 houses, making a total of fifty missionaries, including the two general superintendents, to upwards of 121,000 houses inhabited by 1,000,000 of persons, or one-half of the whole population of the metropolis."

"For the encouragement of all persons who may feel disposed to aid the funds of the mission, your committee would state that they have not yet exhausted the applications of suitable and devoted men, desirous of being engaged in the work. About three months since, when they advertised for six missionaries, no less than between thirty and forty persons replied to the advertisement, seeking employment in the mission. The missionaries who are now engaged, it is hoped, are truly pious and devoted men, and are aiming at the salvation of souls; and the increase of pure religion among the ignorant population in their respective districts. They are not men who have entered the missionary service for a morsel of bread, many of them receiving a less income from the mission than from their previous avocations; while none of them receive more than is required barely to furnish the necessaries of life without any of its luxuries. The spirit of Christian affection has reigned uninterruptedly among the missionaries during the past year; and their tempers, zeal, and persevering labors have commended them to the sincere respect and esteem of the committee. Many of them have endured considerable personal fatigue in surveying the metropolis, preparatory to supplying its destitute inhabitants with the New Testament and Psalter, and the review of their labors, as embodied in their annual reports, expresses, in every instance, their gratitude and pleasure that they were permitted and honored to be employed in such a work.

"Since the last annual report the missionaries in their ordinary duties have paid 186,515 visits, of which 23,696 have been visits to the sick and dying, making a total since the formation of the mission of 658,233 visits, of which 82,099 have been to the afflicted and dying.

"But your committee feel, that it is not a valuable body of missionaries, nor systematic and extensive operations that constitute the glory and excellence of the mission, but the spiritual results originating in the divine blessing upon the labors of the committee and of the missionaries, and seen in the conversion of the ungodly, and in the holy lives of those who were before ignorant of God and of all righteousness, or abandoned to infidelity and profligacy."

"The circulation of religious tracts by your missionaries since the last annual meeting, has amounted to 223,056, making a total since the establishment of the mission of 819,210. The plan adopted is to select the most striking and appropriate tracts of four pages from the catalogue of the Religious Tract Society. The number wanted per month for distribution being about 20,000, the committee of the Tract Society print them off expressly for the mission, and add at the top of the tract, 'Given by the London City Mission.' Several advantages accrue from this plan, and one is, that no opportunity is furnished to circulate under its sanction either the tracts of infidels or Socialists. So cunning and dishonest are some distributors of tracts, that they collect the loan tracts, tear out those originally stitched up in their covers, and then substitute either Socinian, infidel, or Popish tracts, apparently with the sanction of the Religious Tract Society. Many instances have occurred during the year of the great importance and usefulness of tract distribution, several have been published in the Magazine. One missionary, whose tract distribution among the *poor* has been much blessed, has also gained admission to 150 families of the upper classes in his district, and regularly supplies the servants of those families with the tracts, and often converses with them on the great truths of redemption.

"The tracts entitled, 'Prepare to meet thy God,' 'The Judge,' 'For Ever,' 'The False Hope,' and 'Nurseries for Heaven,' have been much appreciated by the poor, and not a few instances of permanent good have resulted from their circulation."

"In several instances, the missionaries have lent to infidels 'Watson's Apology,' 'Paley's Evidences,' 'Doddridge's Evidences,' and similar works in refutation of infidelity, and with very encouraging results. Many infidels having been seduced to infidelity by the mixing up of political questions with the principles of infidelity, and the attention of the infidel being confined to books on his own side of the question, the loan of such works in many neighborhoods may be accompanied with incalculable benefit.

"The prayer meetings in the several districts during the past year have amounted to 5080, making a total, since the establishment of the mission, of 16,079. When it is remembered that these meetings are held in the houses of the poor, and are attended chiefly by those who have neglected public worship,—that they are held in lodging-houses, alms-houses, the Refuge for the Houseless, in workhouses, and many of them, held in the lowest and most wretched neighborhoods,—every Christian heart must rejoice, that the Gospel, by such means, is made known to men and women, many of them as ignorant, and almost as brutish as the uncivilized heathen. This department of the labor of the mission has been productive of great and lasting good to many individuals and families.

"But beside all the ordinary labor of the mission, your committee have the pleasure of reporting, that the plan for supplying every family in London destitute of the holy Scriptures with a copy of the New Testament and Psalter, to which they alluded in their last report, and which immediately came under their mature deliberation was adopted, and acted upon, and the work is now completed. This branch of their operations was so important, that when finished, they held a special meeting at the Freemasons Hall, (over which the Right Hon. the Lord Mayor kindly presided,) to report expressly, and more in detail than they could do at their annual meeting, what they had learned of the extent of the destitution of the Scriptures in London, and that it had been supplied. Your committee calculated upon great labor, and upon great difficulties, and they were not disappointed. The difficulties attended upon all their operations every day. Sometimes they mustered in such numbers and were so formidable, that the contest was frightful; but by the help of God, every difficulty was overcome, opposition was silenced—the doubtful became decided—and those who thought and said that it was impossible to accomplish it; when they found it would be done, lent their help most cordially to its consummation.

"Such a work necessarily created great excitement, and not a little jealousy and vexation among the enemies of the mission. If the undertaking had failed, all these would have been retributed upon your committee, and the appearance of your committee here to-day would have been deeply painful; but the undertaking having been accomplished, many persons unfavorable to the mission have become its friends; several clergymen have since subscribed to its funds—the public excitement has led many to inquire into its constitution and operations, and the result has been, large accessions to the number of its supporters, and the amount of its funds, while the work itself has already been crowned with the blessing of heaven. The sixteen pages of the Magazine for the present month, are entirely occupied with narratives of the usefulness of the distribution of the New Testament and Psalter, besides what have appeared in the report, and other Magazines."

"With one extract from the Magazine, the committee will conclude this part of their report:

'About 121,000 houses inhabited by about 1,000,000 of persons, have been visited; and it appears that 35,393 families, consisting of about 175,000 persons, had not a page either of the Old or of the New Testament, a population greater than that of Birmingham and Coventry, living in the midst of, and around us, without the divine revelation.

'By examining the column, headed "How long destitute," it appears that one person, aged about eighty years, has been destitute upwards of seventy years; about forty families have been destitute from fifty to seventy years; fifty-two families between forty and fifty years; 224 families between thirty and forty years; 1160 families between twenty and thirty years; 3160 families between ten and twenty years; 6084 families between five and ten years; 18,420 families between one and five years; and upwards of 6000 families never had a page of the Scriptures in their possession! And this in London!'"

"Thus your committee have looked back upon the past year, and reported to you the outline of their proceedings. The future it is not in their power to disclose. Conversant in some degree with the state of society, they observe with humiliation and grief that one remarkable feature of the present times is, the organization of a system of infidelity and atheism, as impious and revolting as ever was conceived by the worst of men in any former period of the history of Christianity. Never before did men calmly and openly unite together, organize institutions, frame laws, and employ missionaries to overturn the constitution of society, destroy the social relations, abolish marriage, and blot out from the mind the belief and love of the one living and true God. All that was bad in the atheistic doctrines of the French Revolution is embodied in Socialism, with the addition of the fixed purpose of the Socialists to propagate their errors by tracts, public discussions, and missionary operations, not only through the length and breadth of Britain, but of the world. Already have they succeeded in many of the cities and larger towns of England in forming branch associations, and unprecedented efforts are being made for their maintenance and multiplication. The representative body, or Congress of the Socialists, will meet in this metropolis during the present month. Since their last annual meeting they have increased from thirty-three chartered branches to sixty-one, and they have one paid, and fourteen unpaid missionaries in London. Several places have been opened in London where they meet on the Sabbath, and on week days to listen to lectures on political subjects, and against the Scriptures. One institution near Lincoln's Inn-fields has upwards of three hundred members, and none are considered to be members but such as are approved after three months' probation."

THE LITANY.

Saviour! when in dust to thee,
Low we bow th' adoring knee,
When repentant, to the skies
Scarce we lift our streaming eyes,—
O, by all the pains and wo,
Suffered once for man below,
Jesus! look with pitying eye,
Hear our solemn litany.

By thy birth and early years:
By thy human griefs and fears:
By thy fasting and distress,
In the lonely wilderness;
By thy victory, in the hour
Of the subtle tempter's power;
Jesus! look with pitying eye;
Hear our solemn litany.

By the sympathy that wept
O'er the grave where Lazarus slept;
By thy boding tears that flowed
Over Salem's lost abode;
By the troubled sigh that told
Treason lurked within thy fold,
Jesus! look with pitying eye:
Hear our solemn litany.

By thine hour of dark despair;
By thine agony of prayer;
By thy purple robe of scorn;
By thy wounds, thy crown of thorn,
Cross and passion, pangs and cries;
By thy perfect sacrifice
Jesus! look with pitying eye:
Hear our solemn litany.

By thy deep expiring groan;
By the sealed sepulchral stone;
By thy triumph o'er the grave;
By thy power from death to save;
Mighty God! ascended Lord,
To thy throne in heaven restored!
Prince and Saviour! hear the cry
Of our solemn litany.

Glenelg.

CONCERNING REPENTANCE.

Do you know that God will not accept of the service of such as live in the practice of any known sin?

Let me therefore advise you as you love your soul, to consider seriously, whether you are subject to any evil habit, either of lying or swearing, or drinking; or of any sin of uncleanness; or of an idle life, which will lead to these? And if you find you are, your duty is, to judge yourself, to beg God's pardon, and to amend your life.

Will you do this, and in obedience to God, because he requires it?

Will you promise sincerely to avoid all occasions of sin, especially of such sins as you have been most apt to fall into?

If through weakness or temptation you commit any sin, will you forthwith confess your fault to God, ask his pardon, and be more careful for the time to come?

Will you endeavor to live in the fear of God, always remembering that a good life is the best preparation for this sacrament?

Will you constantly pray for God's grace and assistance, without which all your good purposes will come to nothing?

Will you strive to keep your conscience tender and awake, that you may know when you sin, and that your heart may not be hardened, which is the greatest judgment?

Lastly, will you be careful to keep a watch over yourself, that you may not fall into the sins you have repented of?

And will you often examine into the state of your soul, especially before you go to the Lord's table, that you may see whether you grow in grace, and get the mastery over your corruptions? For if you do so, you are certainly under the government of God's Holy Spirit.

Concerning a Christian's purposes of leading a new, that is, a Christian Life.

Do you sincerely propose to make the law of God the rule of your life?

Will you do whatever you believe will please God, and avoid what you know or suspect will displease him?

Will you show that you believe, and fear, and love God with all your heart, by being fearful of offending him, by giving him thanks for his mercies, and by praying to him daily for pardon, for grace, and for protection?

Will you have a great regard for every thing that belongs to God, his name, his house, his day, his ministers, and his word?

Will you be careful to attend the public worship of God, and especially upon the Lord's day as you hope for God's blessing the whole week following?

Will you be sure to behave yourself reverently in God's house, not sitting at your ease when you should stand or kneel, lest your prayers become an abomination?

Will you reverence and obey your parents, your governors, and your betters, and especially such as are over you in the Lord?

Will you endeavor to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, and contention?

Will you be chaste, sober, and temperate, as becomes a member of Christ and his family, avoiding all excess in meat and drink, and an idle life, which are the occasions of sins not fit to be named amongst Christians?

Will you be true in all your dealings, avoiding all wrong, oppression, and extortion?

And will you remember, that without restitution, where it can be made, there is no acceptance with God?

Will you be careful to speak the truth, avoiding the sins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as things hateful to God and man?

Will you be content with your lot, whatever it be; neither coveting what is another's, nor envying his prosperity, nor being glad at his calamities?

Lastly, will you do these things out of the love and reverence you bear to God, whose laws they are?

And will you seriously beg of him to write all these laws in your hearts, and to incline and enable you to keep them?

How a Christian should examine whether he hath a lively faith in God's Mercy through Christ.

As the blood of the paschal lamb sprinkled upon their doors was that which saved the Israelites from death, so the blood of Jesus Christ is that which saves all Christians that partake of it.

Do you steadfastly believe this?

Do you trust in Jesus Christ, and in what he has done and suffered for you, and in him only, for pardon and salvation?

Do you firmly believe that Jesus Christ is now in heaven interceding with God, by virtue of his death, for all such as on earth do religiously keep up the remembrance of that his death until his coming again?

Your faith being built upon the promises of God in Jesus Christ, and all his promises being on condition that we live as becomes Christians; will you seriously purpose to do so?

And will you remember not to presume on God's mercy, or expect that he will communicate his graces, while you continue under the power of a sinful life?

How a Christian may know whether he has a thankful remembrance of Christ's death.

Do you desire to have a thankful remembrance of Christ's death?

Why then, consider what he has done for you and for all mankind, to recover us from a state of sin and misery.

We were all enemies to God by wicked works. Jesus Christ undertook to restore us again to God's favor. God therefore laid on him the iniquities of us all: for the sake of his death God was pleased to overlook the untowardliness of our nature, to forgive us our sins, to look upon us as his children, to give us all the grace and assistance which we shall want; and if we behave ourselves like his children in this state of trial, he will for Christ's sake make us hayyp to all eternity when we die.

You see what reason we have to remember his death with thankful hearts.

Will you therefore keep these things in your heart and show your thankfulness for the same, by living like one who has been redeemed from death and from damnation?

And will you be sure to remember this: that Jesus Christ did indeed die to redeem us from death and hell? But then he must first redeem us from this present evil world, from our vain conversation, and from all iniquity; that is, he must make us holy, that we may be happy, for "without holiness no man can see the Lord."

How a Christian may examine and know whether he is in charity with all men.

Our Lord Jesus Christ having by his death restored all mankind to the favor of God, he only expects this of us, that we should love one another as he loved us.

To this end he hath appointed, that in this sacrament we should all, as members of one family, of which he is the master, as members of one body of which he is the head, that we should eat of one bread in remembrance of his death, and in token of that strict union which there ought to be amongst Christians.

Will you then walk in love as Christ hath loved us and given himself for us?

Will you consider whether you have given any just occasion of offence, or injured any body, so as that you ought to ask their pardon, and make them restitution?

And that no worldly shame may hinder you from doing so, you shall hear the very direction of Christ himself:—

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24.

Will you therefore desire forgiveness of all such as you have offended?

And do you forgive all that have offended you?

Can you heartily pray for every body; and will you do so?

Will you (as the apostle directs) love, not in word only, but in deed and in truth, that is, doing good, as well as giving good words?

You will see Jesus Christ every day in some of his members; some naked, some hungry, some in affliction some wanting comfort, others instruction; will you for his sake be kind to them, according to their wants and your power to help them?

After this a good pastor will let the young Christian see the benefits of receiving as often as he has opportunity, and the great sin of turning his back upon this ordinance.

He will, for instance, put him in mind that all Christians being obliged to examine themselves before they go to this sacrament; this will keep them from falling into a state of sin and security.

That if we find we grow in grace, we shall have the greatest comfort; and if we have not got ground of our corruptions, this will make us more careful.

That our faith will hereby be strengthened, when we call to remembrance what Jesus Christ hath done for us, and that his love and his power are still the same if we strive to deserve his favor.

Lastly, that by duly partaking of this holy ordinance, we shall come to such a state, that it will be uneasy to us to offend God, and the very pleasure of our souls to obey his laws.

On the other hand, if a Christian turns his back upon this sacrament, (without good cause) he transgresses an express command: "Do this in remembrance of me." He shuts himself out of Christ's family; he lives without hopes and without promises.

If therefore he ask how often he should receive this sacrament, he ought to have an answer in the words of an ancient writer: "Receive it as often as you can, that the old serpent, seeing the blood of the true paschal lamb upon your lips, may tremble to approach you."

And if to these instructions a pastor exhort the young Christian to be very careful not to separate from the Church, in unity with which he may expect the Holy Spirit, and all other benefits of Christ's passion; and if he likewise require him, at all times hereafter, before he designs to communicate, to give his pastor an account of it, (in obedience to the orders of the Church) that he may receive further advice as there shall be occasion; he will have done a work worthy of a good pastor, and will undoubtedly receive a good reward for so doing.—*Bishop Wilson.*

TRUE SPIRITUAL GUIDES.

Those who derive their authority by a continued succession from the apostles; who are called unto and constituted in their office in a regular and peaceable way, agreeable to the institution of God, and the practice of his Church; according to rules approved in the best and purest ages; who are prepared to the exercise of their functions by the best education that ordinarily can be provided, under sober discipline in the schools of the prophets, who thence by competent endowments of mind and useful furniture of good learning, acquired by painful study, become qualified to guide and instruct the people; who after previous examination of their abilities, and probable testimonies concerning their manners (with regard to the qualifications of incorrupt doctrine, and sober conversation described by the apostles,) are adjudged fit for the office; who also in a pious, grave, solemn manner, with invocation of God's blessing, by *laying on the hands of the presbytery*, are admitted thereunto. * * * Those also who are acknowledged by the laws of our country, an obligation to obey whom is part of that human constitution, unto which we are in all things (not evidently repugnant to God's law) indispensably bound to submit;—whom our sovereign, God's vicegerent and the nursing father of his Church among us, (unto whom in all things high respect, in all lawful things entire obedience is due,) doth command and encourage us to obey. Those, I say, to whom this character plainly doth agree we may reasonably be assured that they are our true guides and governors, whom we are obliged to follow and obey.—*Dr. I. Barrow.*

"THE LORD BE WITH YOU."

This is a manner of salutation which succeeds, with great propriety, to a solemn and public profession of faith,—intimating an union and brotherhood in Christ; for as St. John forbids us to say to a heretic "God speed," and as the faithful in the primitive Church were not allowed to salute those who were excommunicated, the minister of Christ, after hearing this general and hearty repetition of the creed, is fully authorized to salute his congregation as brethren, and to receive their affectionate expression of blessing in return. The salutation of the priest serves also to remind the people, that unless "the Lord be with them," their services cannot be acceptably performed; and the responsive prayer of the congregation is equally necessary for him who is the organ of their petitions to heaven. "These expressions," says Dean Comber, "will not barely signify the affections between the minister and his people, but may be used as the exercise of their charity by way of prayer for one another. Let the spiritual man meditate how often Satan is among the sons of God;—how many of his flock which are now preparing to join with him are oppressed with hard hearts or disturbed with vain thoughts; and then let him earnestly pray 'the Lord may be with them,' that his prayers be not in vain for them. Let the people also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart and fervent spirit; and with these thoughts let them most heartily requite their pastor's prayer, by desiring 'the Lord to be with his spirit,' that both may (by acknowledging their insufficiency and declaring their charity) obtain a blessing of God for each other, and find the benefit of these short petitions in every part of the succeeding offices.—*Church.*

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References.—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

MRS. ELIZA SEDOR SMEDES will open on the 1st of September, a Boarding and Day School for Young Ladies, in the large and eligibly situated house No. 168 Duane-street opposite the park in that street. Mrs. S will be aided in the care and education of her pupils by the Rev. Aidert Smedes, and by her daughters Mrs. Sarah P., and Miss Mary A. Smedes.

Applications for admission may be made till the 1st of September, to the Rev. Aldert Smedes, or the Rev. Dr. Lyell, at 77 Anthony st.

Circulars may be had at the Protestant Episcopal Press, No. 142 Fulton street; at the bookstore of Swords, Stanford & Co., Broadway; or at that of W. H. Vermilye, No. 262 Greenwich-st.

The Gosrel Messenger, the Episcopal Recorder, the Christian Witness, the Southern Churchman, and the Gambier Observer, will confer a favor by inserting the above till October next, and forwarding their accounts to the Rev. Aldert Smedes.

August 1, 1839. 1m.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. Henry Erben.

OXFORD THEOLOGY.—This day is published, by Louis Sherman, Protestant Episcopal Press, 142 Fulton-street, New York, "The Theological Repository" No. 1, containing "Tracts for the Times"—by members of the University of Oxford. Part 1.

Contents—No. 1, Thoughts on the Ministerial Commission—No. 2, The Catholic Church—3, On Alterations in the Liturgy; The Burial Service; The Principal of Unity—4, Adherence to the Apostolical Succession the Safest Course; On Alterations in the Prayer-book—5, On the Nature and Constitution of the Church of Christ.

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August 1, 1839. tf.

TO PARENTS AND GUARDIANS.—The advertiser, a teacher who has enjoyed many years experience in the instruction of youth of both sexes, is desirous of undertaking the charge of a limited number of pupils either in this, or any of the neighboring states, (having no objection to either city or country, though preferring the latter.) If an association of parents, anxious to have their children thoroughly instructed, be formed, he will be willing to enter into arrangements with them, to devote himself entirely and permanently to the instruction of his pupils. The most satisfactory references and credentials will be given. The advertiser is a married man. Address P. T. at this office.

July 13, 1839. 4t

REMOVAL.—E. Bryan, Dentist, (formerly of 115 Chamber-street,) has removed to 310 Broadway, two doors below Masonic Hall.

June 27. 3t.

LOUIS SHERMAN, 142 Fulton-street, New York, has just received, and for sale, the following new works, viz. The Young Lady's Guide to Harmonious, Development of Christian Character, by *Harvey Newcomb*; also, My Saviour, or Devotional Meditations in Prose and Verse on the Names and Titles of the Lord Jesus Christ.

July 23, 1839. 3t.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes

Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

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